

Childhood Education

**THE DISCIPLINES
OF WORLD CITIZENSHIP**

May 1944

JOURNAL OF THE ASSOCIATION FOR CHILDHOOD EDUCATION

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Childhood Education

*The Magazine for Teachers of Young Children
To Stimulate Thinking Rather Than Advocate Fixed Practice*

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Next Year—

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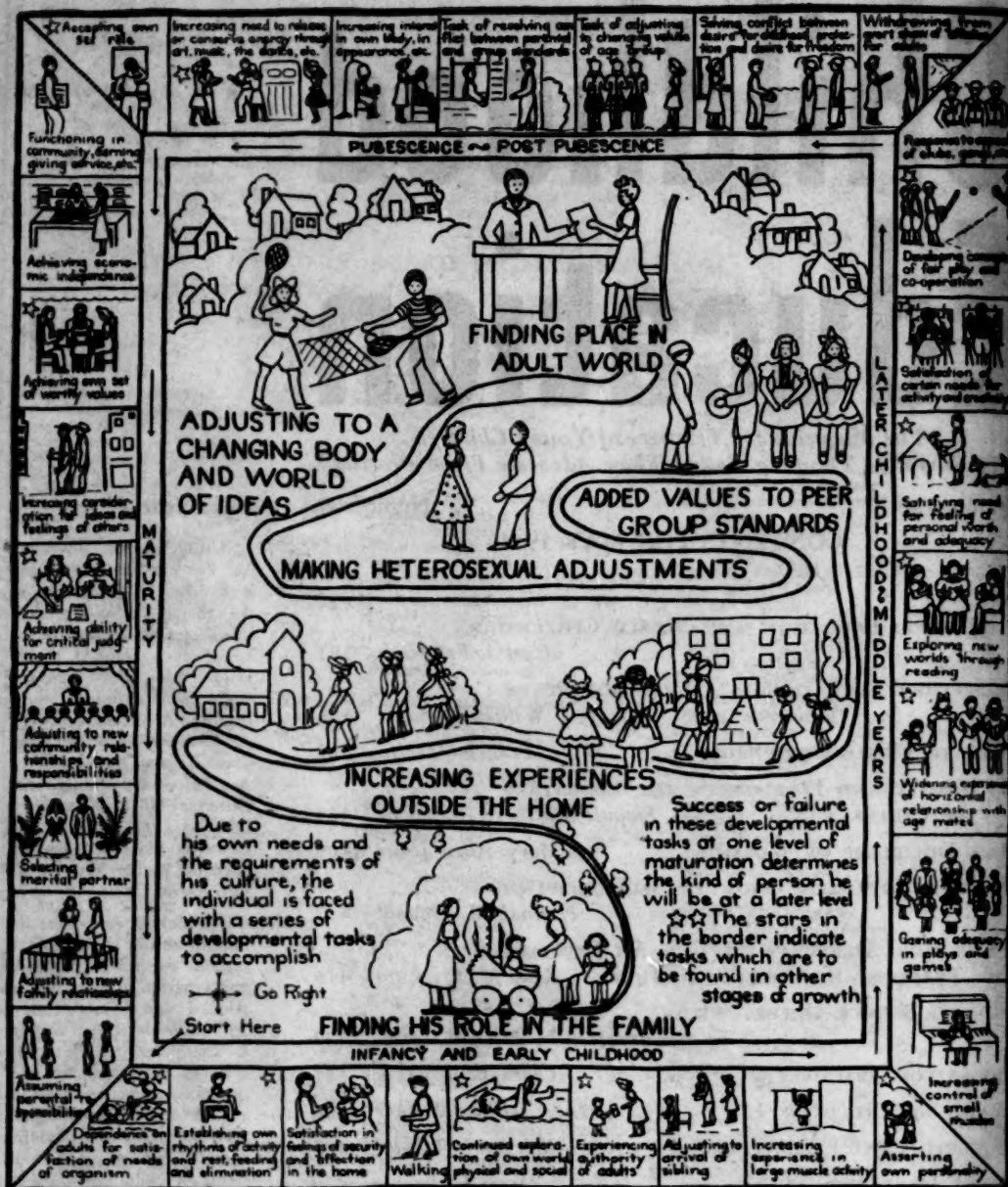
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"Using Human Resources for an Era of Peace" has been chosen tentatively as the theme for next year's issues of CHILDHOOD EDUCATION. It is planned to develop this theme around eight generalizations: All Children Are Human Beings; All Children Grow; All Children Learn; All Children Are Alike; All Children Are Different; All Children Have Emotions and Feelings; All Children Have Certain Inalienable Rights; We Are All Dependent, One on Another.

Throughout each issue the implications of these generalizations for school planning and program making will be pointed out. Consideration will be given to such matters as community planning for children, the extended school program, nursery schools as a part of public education, and evaluation of commonly accepted school practices in terms of child development.

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Drawn by Marie McKee

The Socialization of the Individual

This chart translates into pictorial form some of the developmental tasks necessary in the socialization of the individual. It was prepared by three Kansas City teachers—Marie McKee, chairman and artist, Mary Carlin and Alice Lanterman—as an outgrowth of their work in child development at the Northwestern University workshop held at Kansas City Teachers College in the summer of 1943. These developmental tasks are described in a study outline, *The Socialization of the Individual*, prepared for the American Council on Education.

Childhood Education and World Citizenship

"The foundation for democratic citizenship is laid by those who guide and direct children between two and six," says Carl Friedrich, professor of government, Harvard University. He believes that the most significant character trait for the development of democratic citizenship is the firm belief in and the capacity for cooperation. He emphasizes the great need today for cooperation as the basis for democratic citizenship and the nursery school as the place to begin to learn it.

IN DISCUSSING POLITICS, Plato concentrated upon education. *The Republic* is preoccupied with how to provide suitable training for the different classes of citizens. Aristotle followed in Plato's footsteps. This keen appreciation of the value of molding the individual human being into the "good man and true," if the community is to prosper, was powerfully reinforced by the religious and ethical beliefs of the Jews, and more especially by the teachings of Christ. The Old and New Testaments, combined with the classical philosophers, constitute the ethical flooring, so to speak, under the edifice of modern civilization.

Nowhere in the Western world has the close connection between good government and right education been more keenly felt and acted upon than in the United States. Without good government there cannot be right education. And without right education there cannot be good—that is to say, free and equitable—government. It is with a segment of the second part of this proposition that we are concerned when

we explore the relation of childhood education to world citizenship.¹

I.

Certain axioms underlie this discussion. There cannot be freedom without peace. There cannot be peace without community. There cannot be community without government. There cannot be good government without participation of the governed, that is, democracy. There cannot be democracy without citizenship. Hence a free world calls for world citizenship.

But how can there be world citizenship without a new belief in the common man? How indeed can there be any kind of citizenship without belief in the common man? The belief in the common man is the core of the democratic creed.

Unhappily, the traditional belief in the common man so ardently preached by Tom Paine and his contemporaries has lost its vitality. It was born of "the heavenly city of the eighteenth century philosophers," presided over by the Goddess Reason. It assumed that once the shackles of a feudal and authoritarian society would be removed and opinions freed, truth would finally and powerfully prevail.

With this assumption went the idea that the more perfect civilization is, the less occasion it has for government. Of such was the faith of Jefferson and his liberal, democratic contemporaries. As we look back

¹ This article discusses the problems which formed the substance of the author's address before the biennial conference of the National Association for Nursery Education in Boston last fall. Many of the ideas touched upon are more fully developed in his recent book, *The New Belief in the Common Man*, especially Chapters I and IX.

upon it we cannot help feeling that it was a dream, albeit a beautiful one. As civilization has advanced, there has been not less government but more. As students explored primitive societies, such as the Samoans, they found this conclusion from contemporary society reinforced.

There have been other currents of thought washing away the foundations upon which the old belief in the common man seemed to rest so securely. The various socialists, but more especially the Marxists, while asserting the rationalist faith in one breath gainsaid it in the next as they proclaimed all history a history of class struggles. And the hard realities of Soviet government have reinforced these inferences. Individual men appear in the garb not of separate rational entities but of class members propelled by class interest.

While the materialist interpretation of history thus raised doubts in one quarter, psychoanalysis shattered cherished beliefs in another. Individual man, far from acting on rational grounds, was claimed to be the unwitting victim of the sex impulse in its thousand and one forms. The "free opinions" of Tom Paine became mere reflections of deeper drives. The common man would seem to be a mere nutshell tossed about on the high seas of dark and uncontrollable passions.

And there were numerous other influences, all reflected in the bitter, disillusioned, derisive literature on democracy produced by the "lost generation" in the twenties—the Menckens, Lippmanns, Huxleys, Lewises, and the rest. These writers show by their great popular success how deep the corrosions had gone, how deep they continue to be. They also bring out that it is not necessary for a person to be a Marxist or a Freudian or any other kind of irrationalist to be profoundly affected by these currents of anti-rationalist thought and feeling.

Our contemporary vocabulary is shot through with new words revealing these trends, such as social forces, factors, trends, inhibition, reaction, and so on. We all have consciously or unconsciously adopted the anti-rationalist mode of thinking. Tolstoy in his *War and Peace* insists that "if we admit that human life can be ruled by reason, the possibility of life is destroyed." The whole book is the quintessence of anti-rationalism. Everything just happens as a result of forces, feelings, factors. And although we have come to appreciate the danger of this cult of unreason, we nevertheless cannot return to the simple faith which stood at the opening of the democratic era. Yet, against Tolstoy, I should like to say that "if we do not admit that human life can in part be controlled by reason, the possibility of the good life is destroyed." To maintain that life is not influenced by reason means hell—the kind of hell we are in right now.

II.

If, then, we cannot maintain the simple rationalist belief in the perfect reasonableness of the common man yet refuse to abandon the belief in the people altogether, we shall have to restate our conception of the common man in such a way as to make it compatible with our more critical appreciation of man's limitations. Let me say in passing that upon closer inspection many of the rationalists, even Jeremy Bentham, have a deeper understanding and knowledge of man's irrational aspects than their broad generalizations would indicate.

Just how rational does the common man have to be to make a satisfactory citizen in a democracy? Much less so than the nineteenth century imagined. We do not need, specifically, to picture the common man as infallible (as Paine inclined to), nor do we have to accept his individual judgment concerning what is best in art, science, religion and other such creative

realms. It is enough that his judgment be a reliable guide in matters of common concern which constitute the broad issues of public policy. Reliable, not infallible; more often right than wrong. We could not assert even this much were it necessary to claim this amount of rationality for the individual common man. But it is not. All we require is the collective judgment of the majority. And in matters of common concern and common knowledge that collective judgment of the majority is more likely to be right than any elite.

Why should this be so? Surely the technical and professional knowledge as well as the intellectual capacity of the majority is not equal to that of the best in the field. Can we gainsay Goethe's contemptuous dictum, "Majority is nonsense; intelligence is the possession of the few"?² Since intelligence is a comparative matter, it is even a self-evident tautology to assert that good intelligence is a possession of the few. But which few? Scattered through society are men of high intelligence, and it was the vain conceit of Goethe's age to assume that those on top of the social ladder were those possessing high intelligence.

What is, however, more important for us is the relative unimportance of intelligence for the type of broad decisions which the common man is called upon to make. These issues are moral; they are matters of what we want, and hence demand a strong sense of the customs, traditions, and beliefs prevalent in a society. Such broad questions as, Shall we have old age insurance? require consideration in terms of what the community considers "right." Hence the common man needs character more than intellect. This is not to minimize the importance of intelligence, but average intelligence (which by definition

the average person possesses) is enough for practical purposes.

III.

Who is a man of character? I should say he is a man who knows his values, or at least senses his values, and sticks by them. He is a man who appears to follow certain principles. We need not necessarily agree with his principles. But we will be able to recognize them. It is clear that the common man is likely to be such a man. Read a book like *Men of Concord*³ and you will be convinced, even if you have not been. Any man who has lived and worked with farmers, miners, sailors, any man who has been a common soldier in a modern army, knows what I mean. It is this consistency in sticking to your values which matters in the judgments on public policy.

In China where Confucius and Mencius lived and taught and where the ancient tradition of consulting the voice of the people to ascertain the will of heaven developed, man's sense of his own values has provided a solid foundation for the future development of representative institutions. Time and time again, Confucius returns to the thesis that "character is the backbone of our human nature." In speaking of himself and what troubles him concerning himself, Confucius puts first "lest I should neglect to improve my character."

It is precisely this quality of character which at the present time divides the nations of the earth as they live according to local traditional values and beliefs. It is exactly this quality of character which will provide a firm basis for world citizenship when a synthesis of the common underlying human values is achieved.

It is precisely here that the paramount importance of nursery education becomes apparent. For the development of character takes place at a very early period.

² Editor's Note: For a more detailed criticism of elite doctrines, past and present, consult Chapter VIII of *The New Belief in the Common Man* by Mr. Friedrich. He has in preparation a more extensive treatment of the passing of the elites.

³ Thoreau, H.D. Edited by Francis H. Allen. Boston: Houghton Mifflin Company, 1936.

Most people acquire their basic value judgments in the years after they have learned to talk and have become oriented in the intimate environment surrounding them. I shall never forget the day when our oldest girl, a very willful and dynamic child, first announced to me with a radiant smile, "In our school we *share* things." It was a lesson she never unlearned. It became a key constituent in her character development. Admittedly some children will learn to appreciate one value readily, while others will another.

Yet there can be little question that nursery schools today have assumed the responsibility for the molding of character which in former times was exclusively the province of family and church. This standard of sharing things is, evidently, of paramount importance for effective participation of anyone in the tasks with which a highly industrialized society confronts us.

This is not the place to explore fully what might be other constituents; opinions are bound to differ on a subject of such vital concern. But does not one conclusion stand out as obvious? The foundation for democratic citizenship is laid by those who guide and direct children between two and six. If I were to name a single character trait which is of all-inclusive significance for such democratic citizenship, I would say the firm belief in and capacity for cooperation. For what is democracy but the cooperative pattern of society, as contrasted with the authoritarian?

As the crises of the last twenty-five years have unfolded before us, I have come to feel more and more strongly that the greatest single handicap in most Europeans is the incapacity for and disbelief in genuine cooperation. This difference in the character of most Europeans has long historical roots; for many centuries a large percentage of them have worked together

only under authoritarian direction. But I do not think that this incapacity is inherent in them as individuals, since they come to America and in the short span of one or two generations learn to cooperate freely and effectively. Some of them, exceptionally adaptable persons, learn to cooperate even within their own lifetime.

IV.

Educational outlook and philosophy have been the subject of extended controversy in America. The progressives have battled the older humanist traditions, and the secular schools have been unacceptable to those who desire a strictly religious guidance for their children, such as is given in parochial schools. Nursery schools have naturally felt the gusts of these dissensions, but have gone forward expanding steadily as the need for them grew. Working mothers and fathers, away from home daily, are bound to cooperate in providing educational guidance for their brood.

But what has not been sufficiently appreciated is the extent to which such education becomes the germinating ground for basic beliefs and standards of value, and through this related to democratic citizenship. Discipline and self-discipline, co-operating and sharing—these and other key convictions of our future citizens will be implanted in the nursery school.

As we enter upon world-wide democracy a new problem looms ahead. How can we implant in our children a firm belief in the equality of all races and peoples? I know how helpless we college teachers are when it comes to such a basic issue. No amount of learning and of deep conviction on the part of a college teacher is likely to alter the fixed prejudices of his students for any length of time. He may, if he is very dynamic, cause a temporary impact. Soon after his students have left college his influence will pale, his inspiring

lectures will acquire the halo of pure theory, and he will be remembered as a good guy who had a lot of crazy ideas. For, as psychologists have shown conclusively, these racial prejudices are acquired in early youth. Psychologists have likewise shown that such prejudices are not "natural"; they are not "inherent" in man, but are definitely acquired.⁴

If we establish firm convictions against such prejudices we may hope to prepare our children for real participation in world citizenship. Without world citizens, how are we to build a world democracy? To do so requires a great deal of ingenuity on the part of experienced teachers in this field. They know better than anyone that children cannot be lectured into such a conviction. It must be integrated with other convictions and beliefs. Clearly the bringing together of children of different racial backgrounds is one important possibility. But I am not an educator experienced in this field. I can only indicate the need. Nursery teachers will have to work out the answer in collaboration with psychologists and parents.

V.

There is a new synthesis emerging in American education. It is epitomized in *The Education of Free Men in American Democracy*, a report of the Educational Policies Commission.⁵ From humanism

⁴ "The ABC's of Scapegoating," with a foreword by Gordon W. Allport. Manuscript by the author, not yet published.

⁵ Washington, D. C.: The Commission, National Education Association, 1943.

this new outlook inherits the emphasis upon cooperative discipline and upon a sense of values that is explicit and rational. From realism and progressivism have come the insistence upon acquiring a vivid sense of our social environment. The crisis has greatly speeded a crystallizing of this new outlook which may be called "civics" or perhaps "democratics." It is characterized by a clear recognition of the importance of values for education. But these values or standards are seen not as abstract entities or propositions but as values vitally related to communal ways of doing things. The recognition of the non-rational needs of human beings leads in turn to a grasp of the importance of loyalties. Loyalty is felt attachment based upon living experience. It calls for self-discipline so that felt attachment to recognized values will be maintained under stress and strain.

We are reasonably sure that most human beings can be made to fit into a cooperative community of free men. The new democratic outlook stresses *ethics* as the central task of education because we have come to realize that character comes first. A great American thinker, deeply conscious of the importance of learning through doing and living, Henry David Thoreau, has put the point superbly: "How can we expect a harvest of thought who have not had a seed-time of character?"

It is in this spirit that the task of childhood education should be approached to give us citizens for the emerging world democracy.

OUR GENERATION knows, as no generation before it has ever known, that peace must be *made*. If we mean when we talk of peace that nothing this time will stop us from making peace—that neither lies nor deceptions nor tricks nor our own weariness will prevent us—if we mean this we can speak of peace to the living and dead without shame. For nothing is true or honest in the talk of peace but our own purpose. And the choice is ours.—Archibald MacLeish

Mobilizing Educational Services for Peace

If our free way of life is to spread and flourish we must establish at once a permanent international agency for education and begin a program of adult education that will clarify America's reasons for fighting this war, says Mr. Carr, secretary of the Educational Policies Commission and associate secretary of the National Education Association. He tells us why the educational systems of Germany and Japan must be thoroughly revised and why the individual American citizen has a responsibility to engage in a campaign of enlightenment both for himself and for his fellow citizens, if a just and lasting peace is to be made.

OUR ENEMIES in this war have taught us what an effective tool education can be. They have acted upon the conviction that attitudes are formed in the earliest years of a child's life and that attitudes so fixed will be translated into action. They therefore start the inculcation of Axis doctrines as soon as a child can speak and understand language. For instance, the following prayer is designed to be used in all German kindergartens as a grace before meals:

Fold your little hands,
Bow your little head,
Think of him who gives us
Our daily bread.
Adolf Hitler is his name,
Him we as our Savior claim.¹

Such deliberate betrayal of the Axis children and youth is one of the great crimes against humanity. Other crimes committed by the enemy—often in the heat of battle or at least in the heat of

anger—seem mild in comparison with this premeditated, cold-blooded, and terribly successful effort to destroy the minds and souls of their own children.

The regimentation of the Japanese and German youth, the inculcation in them of false principles and wicked standards of conduct, is largely responsible both for their evil designs and for the fanatical way they fight. The educational systems of Germany and Japan helped make this war. Left unchanged, they can and will do it again. To leave the educational systems of Germany and Japan untouched by the victors would be as great a mistake as to leave the Axis armament factories in good working order.

Some people say that we should not touch the educational systems of enemy countries because our enemies would not like it. When war was forced upon us by Germany and Japan we did not ask ourselves whether those countries would be gratified over our destruction of their transportation systems, their economic systems and their political organization. We set about destroying all of these with as great a thoroughness as was in our power. Why, then, should we suddenly turn squeamish about changing their educational systems which are even more dangerous to the peace of the world?

When this war is won, the United Nations will be able to choose whether the educational systems of the Axis countries shall be allowed to lead us into another war by continuing to make knaves and fools of their own innocent children or whether they shall be compelled to mend their ways. If we choose the latter, the United Nations will have as one of its duties the dismissal of all Axis school officials and teachers who are distinguished by strong anti-democratic

¹ *The Nation*, November 27, 1943. Page 610.

tendencies, and their replacement with teachers from the Axis countries who can be trusted to do a competent and honest job with their own children. It is to be hoped that there are such teachers still alive in Germany and Japan and that there are enough of them. If not, let the schools be closed until teachers can be prepared who will do a trustworthy job. It would be better to let the children of Germany and Japan grow up untutored than to have their minds twisted and their virtue destroyed by the kind of teaching that has been imposed on them in the past ten years.

Not only are the United Nations faced with the task of stopping the perversion of education in the Axis countries and reversing the trend, but also they have before them the job of re-educating Axis youth who from babyhood have been indoctrinated with Axis ideals. The task of counteracting the poison that has been poured into the intellectual life of the children, youth, and adults of those nations will challenge the best educational thought and leadership that the world can produce.

The United Nations must also undertake the task of formulating plans for educational reconstruction in the countries to be liberated—in lands where teachers have been killed, libraries burned, schoolhouses destroyed and cultural activities bled white.

After the schools of the world are again in operation, there will still remain an enormous and vitally important task—that of making certain that the educational systems of the world will never again serve as breeding grounds for war. Therefore, a continuous study of education in all parts of the world must be maintained to see that if and when education for militarism, aggression and attitudes to war occurs, it is reprovved publicly and that facts regarding such education are widely known.

An Urgent Need and a Cooperative Responsibility

Finding solutions to all the educational problems that we now face and those that will arise and working out detailed plans for putting them into operation are gigantic undertakings. Not only is it too big a task for any one nation to assume but by its very nature requires the cooperative efforts of all nations interested in world organization. It also calls for the best judgment and knowledge that the educators of the world can supply. A permanent international agency for education is therefore urgently needed.

The role of the United States should be one of vigorous leadership. This country has made an unusually extensive use of organized education, it has made advanced education for all its people widely available, it has an extended experience with the instrument of universal education as a safeguard of free institutions, it is carrying large responsibilities in the prosecution of the war, and its educational facilities have been less impaired by the war than those of any other major member of the United Nations. For all these reasons, the United States is peculiarly qualified to assume leadership in the formation of a United Nations educational policy.

Many Americans feel sure that if we are to have a better world in the future, we must create some sort of political, economic, and legal international institutions. The fact that we also must have an international *educational* agency seems to have occurred to few people outside the field of organized education. It is decent and wise to help provide a growing measure of economic security and prosperity for all men and all nations. But economic well-being and political organization together are insufficient, however essential. War will not be brought under control merely by providing men with legal codes and enough to

eat. The vital force that makes for peace or for war is to be found in the attitudes and values of the people. The creation of these attitudes and values is part of the process we call education.

The responsibility for taking the initiative to create an international agency for education rests with the organized teaching profession of the United States. American educators therefore must undertake to develop at once an informed and aroused public opinion in this country with reference to the role education can play in the establishment of a lasting peace.

Just after Pearl Harbor when it looked as though we might lose this war, we Americans were ready to go to any length to keep the enemy from our shores. As our armed forces began to win more and more battles there was a tendency to relax in our efforts and to assume that the war was on its way to being won. Our military leaders had to keep reminding us that winning battles was not winning the war and that the time to redouble our efforts was when the enemy was on the run.

The same warning must be given in the fight for enduring peace. The Moscow Agreement has been signed. Sections of it have been incorporated into a Senate resolution which passed by a vote of eighty-five to five. These are encouraging signs. But we can not now sit back and say that the peace is won. That is the time to redouble our efforts in making sure that we shall not lose the peace.

A Needed Program of Education for Adult Americans

Any program to educate for active and enlightened public opinion in this country must rest upon an understanding of what the American people think the war is being fought to achieve. Public opinion on war aims seems now to have developed to the point where it expects to achieve,

with victory, something more than mere survival or passive defense, or brief security against the possibility of future attack. We are beginning to see the possibility of achieving a far greater result—a desirable outcome, not alone for Americans, but for all people. We intend not only that our free way of life shall survive, but also that it shall spread and flourish.

A program of adult education is needed to establish, in the minds of our people, a few clear understandings:

First, that some other way than war must be found to bring about necessary changes in human relations. Our free institutions require a stable and peaceful world in order to survive. The only method of peaceful change that has been reasonably successful has been the method of open cooperative discussion and action. Hence, it will be necessary to accompany any proposed peace plan with plans for the extension of freedom of discussion and teaching and for the provision of universal education.

Second, that democracy means a world in which all men and women have an opportunity through their own exertions to achieve mental and economic security for themselves and their children. This security will have to be earned. It will not be given as charity, but the opportunity to achieve it must be universal, equitable, inalienable and genuine.

Third, that democracy requires a world in which full use is made of the productive capacity of all nations for goods and services. Our present technical skills and productive resources are more than sufficient to provide for the minimal needs of food and shelter for all people. As science and technology develop new methods of production, the various refinements of living—of food, of clothing, of shelter, of cultural life—can be made available to all men.

Fourth, that democracy requires a world in which all people have religious and intellectual freedom. People have a right to think and believe as they please provided that their opinions and beliefs shall not lead them to actions which destroy the liberties of other people. In practice, this means free access to knowledge, untrammelled teaching and the universal availability of educational opportunity.

Fifth, that the real goal of this war, and the only goal worthy of its sacrifices, is the estab-

lishment of a just peace. We must learn our way around among the various principles and types of international organizations that have been tried or suggested. We must develop a strong feeling of responsibility for world order. We must consider the limits to which we are prepared to go in joint international commitments. We must achieve mutual friendship, appreciation, and confidence with the people of other United Nations. We must emerge from this war a stronger and more purposeful democracy than we were when it began. We must develop an understanding of international issues too strong to be shaken by specious slogans. Only education can strengthen in our adult population the sense of civic responsibility and help it to reach intelligent decisions; only education can prepare the oncoming generation of youth to approve and carry out these decisions.

In this enormous task, all forms of organized and informal educational services should be mobilized. The press, radio, cinema, theaters, churches, youth organizations, civic and cultural organizations, government, professional associations, labor unions, business organizations, women's clubs and farm groups as well as schools, colleges and libraries, have a part to play. The individual has a great responsibility, for upon his initiative and activity will depend, in large measure, the success or failure of this campaign of enlightenment.

Although most of the decisions that will determine our role in the post-war world will have to be made by our present voting

population, the elementary and secondary schools have an important function in this particular educational task. They are educating the citizens who will be the adults of the post-war world.

The schools can give their pupils actual experience of interdependence by basing their curricula upon the realities of community life. They can emphasize in many ways interracial and international understanding. They can give, through science, geography, history and other subjects, an understanding of the nature of our modern world. They can transmit the ideals upon which our civilization is built and for which we are fighting. They can keep alive the actual practice of democratic techniques in a time when many of these have had to be set aside in adult society in the interest of immediate coordinated action.

In view of the importance of these functions, it is imperative that the schools be allowed to pursue, as far as possible, these general educational objectives and that they should not be limited to the teaching of vocational skills, war services activities and the like. It is important to win the war, but it is no less important that the men and women who will be in control of our national policies in the next decade should be prepared for their difficult civic tasks.



IF THERE is any period one would desire to be born in, is it not the age of Revolution; when the old and new stand side by side and admit of being compared; when the energies of all men are searched by fear and by hope; when the historic glories of the old can be compensated by the rich possibilities of the new era. This time, like all times, is a very good one, if we but know what to do with it.

—RALPH WALDO EMERSON, in *The American Scholar*.

Toward World Citizenship

From the background of her experiences in growing up in India, Frances Martin, consultant in elementary education, Central Michigan College of Education, Mt. Pleasant, draws some implications for world citizenship. She emphasizes their significance to today's teachers of young America.

"WHEN YOU RETURN to America, will you go about telling people about the ignorance and poverty of the people of India and plead with them to reach down a helping hand to lift their black sisters out of their sin and darkness?" A very beautiful young Indian woman asked this question in a teasing manner but her bitterness was quite apparent.

"You ought to know that I couldn't do that," I replied, "for I think I resent that superior, sentimental attitude as much as you do. Besides, I'd like to see anyone who could look down on you!" and I laughed at the idea, for my friend was one of the most charming and intelligent people I have ever known. She belonged to a cultured Indian family. Her graduate work had been done in economics in an English university. She was teaching in Kinnaird College for Women in Lahore. She knew of the poverty of the masses of her people and of the policies of the imperialistic government. She had real friends among the "foreigners." She deeply believed in Christ's teaching. She understood the conflicts between the Westerners' philosophy and practices, and was patient in her judgments of us. The one thing she could not tolerate was the assumption of superiority by white people.

This incident happened fifteen years ago, but I believe it has implications for

the present and the future. Unless we want to continue to pay in "blood and tears" we must get over any ideas we have of racial superiority and "master races." We must also live down the dislike and suspicion that many other peoples and cultural groups have for us. The fact that as a nation we are rich in comparison with other nations or peoples does not make our problem any easier. The task looks impossible but the alternative—continued wars and preparation for wars—demands accomplishment. Therein lies the hope of happiness for millions of unborn human beings over the entire world. In its failure the world faces a future in which there will be a never-ending crescendo of horror.

We are teachers and we teach as much outside of school as in school. We are forever imparting our prejudices, beliefs, fears, hopes or indifferences. Sometimes through words, but more often through facial expressions or gestures, we inform the children or members of our communities of our attitudes.

It is of grave importance that we examine our attitudes toward other cultures. We need some old-fashioned soul searching! Do we really love our neighbors as ourselves? Do we believe in the equality of man? Are we content to try to understand why other people act as they do? Are we condescending in the way we accept the contributions of their cultures to ours and all the time thank our lucky stars that we are white and born in America? Do we grow irritated at the Nazi idea of the master race and the Japanese notion of sons of heaven and yet think and act as if the white race were superior?

Experiences in Other Cultures

Some of us have been privileged to live in other cultures and perhaps our experiences may be of help to others who wish to help build one world. May I share some of mine with you?

I was born in India. Much of my early life was spent traveling from one little village to another in the Punjab. My parents were in "district work," which meant that father was preaching; establishing schools; teaching elementary civics, economics, farming, and being a consultant in many problems. Mother gave out medicines and lectured on child care, nutrition and health. She bathed the baby, combed our hair or taught us our lessons out in the open, both to take advantage of the winter sun and to demonstrate to the village women and children who arrived early at our camp and stayed late.

At this time the people I knew best were the peasant farmers of the Punjab. Later when I went back to teach in Kinnaird College for Women I had the opportunity of becoming acquainted with people of all casts, economic levels, political beliefs and religious faiths.

I believe it is possible for children to realize that they belong to different races without feeling either superior or inferior. Race and color are of much less importance than family loyalty. As I remember it, I was glad to be a member of my particular family because there were so many of us and we had such good times. I knew my father could sing better than the fathers of other mission children and that he played with us more. I was sure that my mother made us more beautiful clothes than other mission mothers made for their children. In much the same way I was glad not to be one of the Punjabi children on our compound, for we had three meals a day and they had only one. Of course at other times I was jealous of them. For

one thing, they could eat raw fruits or anything between meals. I could not. My mother studied and practiced "Diet!" Often I longed to throw away the hot sun helmet and be bareheaded like the Indian children. But that was not permitted.

I did not think of white people as more beautiful, stronger, or superior intellectually. On the contrary, I often heard the Punjabi women remarking about our ugly white hair. I loved to play with the Indian children, especially the babies. When I was thirteen, I took care of a six-month-old baby named "Gulzar." I shall never forget her soft black curls and beautiful smile nor the joy of giving her baths and displaying her to everyone. No white baby has ever seemed lovelier to me.

We had several ayahs (nurses) and house servants whom we loved and respected highly. As we grew older we realized that they were limited in their formal education but I can never remember questioning for a moment that, given the opportunity, they could not have read. Our ayahs were especially dear to us and comforted us when Mother meted out justice. I am sure they loved us. When I went back to India to teach, an old ayah walked sixteen miles to see me. Once when friends of ours were leaving for America they stopped over for several days at the College. Their ayah would not leave their little daughter's side. When the train pulled out of the depot and I led her away, I know that her grief was as great as a mother's who has been parted from her child.

Yes, we loved our Punjabi friends. A niece of mine who is in India now writes, "I want to come to America but I'm never going to be happy anywhere, for my friends are on two sides of the world and I can't be in two places." I know that she is right.

I have not meant to imply that we did not have conflicting values, tastes or cus-

toms. We did, and many of them. We bathed in tubs of standing water. To the Hindu standing water is dirty. We used handkerchiefs when we had colds and they thought that a filthy habit. It was much better just to blow one's nose and spit on the ground where the hot sun soon took care of the excretions.

Our clothing customs with our changing fashions were a matter of incredulous amazement to the Indians. The sari which Hindu women wear is one of the most becoming costumes in the world. Six yards of cloth are draped about you so that they form a dress and a hat. The pleats in front make it possible to run or jump. The draping makes it possible to adjust the cloth to various types of figures. The loose end flung over the head and shoulders makes an ever-present pot-holder, a shawl for the baby, or a dust cloth. We really have nothing that approaches the sari in beauty, utility or comfort.

And so it is with the art, literature and folklore. Lin Yu-t'ang and others are helping us find the gold mines in these Eastern cultures.

Implications for Today's Teachers

One of the rich promises of the future is that we can learn new and better ways of living by examining the customs and values which other groups have developed. Some of this information will be brought back by our soldiers and sailors, although most of them are so homesick that they are not apt to appreciate the beauty and culture of the countries they visit. However, after the war is over they will continue to be interested in these countries and they will take their wives and children to visit them. The probability of world travel on the part of great masses of people is almost breath-taking.

One of the most important responsibilities we have as teachers is to stop develop-

ing feelings of racial superiority in the children we teach. There is no master race. When people are dependent upon each other for existence they had better learn the principles of group interaction.

We must start in the nursery schools and kindergartens by giving children many, many experiences in group living. These experiences are of far greater importance throughout school life than is the study of customs and conditions of world neighbors. Children should be led to want to help other children; to feel responsibility for some personal contribution to the group; to be gracious, kindly and sensitive to the happiness, the pain, the fear of others. In short, one of our greatest tasks is to make all children socially intelligent.

The child who early in life learns to be considerate and cooperative with others in his family or school group is on the way to becoming a world citizen. The child with the scientific or experimental attitude toward new experiences and information will grow up tolerant and flexible. He will continue to grow in world mindedness. This does not mean that his individuality will be neglected in the effort to make him socially sensitive. On the contrary, the stress should be on the contribution each child makes to the group. Every child must have security in his ability to express his ideas in accordance with his own thinking. He must also have practice in listening to others. This is part of sharing. When he meets people of different races or cultures he will be friendly, interested and cooperative.

We need millions of citizens who have this belief in themselves and this sensitivity to the needs and desires of other people. We need millions of citizens who know how to communicate both by expressing their own ideas and by listening with understanding. This means thousands of

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Authority and Freedom in the Education of Children

Freedom must be real and authority must be responsible if we are to educate children for democracy in a democratic way. Mrs. Gruenberg, director of the Child Study Association of America, interprets what is meant by real freedom and responsible authority, and emphasizes that unless the home and the school build democracy there is little chance of achieving it further, little chance of retaining what we already have.

PEACE-LOVING PARENTS AND TEACHERS, suddenly finding their world at war, have been asking themselves, Have we been preparing our boys and girls for the world as it really is? Haven't we made them too independent and too soft? For the emergency, at least, is it not necessary to recapture the old virtues and the old-time "character" by returning to the old authoritarian methods?

In this our world young men barely out of childhood are subjected to prolonged and severe military training. In their training, as in the conduct of war generally, the individual is subordinated to the general purpose and to general plans. The individual submits to a discipline of prompt and precise obedience to orders, of unflinching and unquestioning compliance with routines and regulations and restrictions.

In this same world, however, where our traditional values and even traditional truths are being questioned, many of us find it difficult to maintain an authoritative attitude. Indeed, we think of the war as necessary to preserve freedom, to overthrow authoritarianism. Education in this

country has been steadily moving away from military and authoritarian ideas of discipline. We have not taken seriously the admonition of Frederick the Great that "when a soldier begins to think, he becomes useless." We have tried to encourage children to think, even to think for themselves. We have invited them to discuss various projects and plans regarding their common school and extracurricular activities, we have even urged them to discuss controversial issues which their elders had not yet resolved. We have encouraged them to speak up with their suggestions and even their criticisms.

We are disconcerted by the appalling consequences of authoritarian practice in our own experience or in the world at large. Even the least skeptical of us must feel that many of the authorities whose voices we hear are justly subject to question or even suspicion. We have in the past been overawed by authorities, even deceived and mistreated by them. We have found ourselves sincerely mistaken and we cannot, like the adults of bygone generations, declare convincingly and with conviction exactly what is "right" and what is "true". Like our own rebellious children, we are often tempted, when confronted with an over-confident voice, to ask, "How do you know?"

We are therefore troubled about the education of children. We are uncertain whether giving children more freedom will equip them better for the responsibilities of adulthood. We are uncertain whether

the methods of authority will qualify them to exercise the freedom for which we fight. This is one of those either-or issues which are so confusing because the terms we use appear to be mutually exclusive absolutes.

Certainly we cannot support "authority" in the abstract. And yet we must recognize that in almost every situation some authority is necessary, even while we reserve the right to question or to challenge it. We cannot rely at every point upon our own instincts and impulses, nor can we permit our children to rely upon theirs. In clarifying their own position as authorities, parents and teachers must from the very first guard against slipping into the easy and misleading fallacy of assuming that they are faced with the choice of "rampant freedom" on the one hand and "rigid discipline" or "autocratic authority" on the other. However devoutly we may believe in freedom and in the individual's right to express himself, we are bound to recognize that children—even older children—need the security of adult guidance and control.

Boys and Girls Don't Want Unlimited Freedom

The more impulsive, the more imaginative, the more enterprising a child may be, the greater is his need to be guided or directed or told or even stopped. This is not merely out of consideration for his limbs and for other people's property. It is necessary for his own inner security. He will come to use his freedom with more confidence when he learns that a wise and firm and trustworthy authority is standing by to save him from the worst results of his own ignorance or awkwardness or folly. In his explorings and experimentings the child constantly needs help from adults to teach him how things work, what is of value, what he may and what he may not do with impunity. In his struggles with

his own unbridled impulses, he needs the assurance that someone else can stop him when he can no longer stop himself.

Children, in fact, welcome some sort of outward control. Even the "contrary" child wants to be told what is right and what is wrong, how to do this or that, the standards that older and wiser people follow. His disobedience, as a rule, does not come from the conceit that he knows better, but from conflicts, resentments, the need to assert himself, or to be recognized as an individual. Fundamentally the child wants and needs to do as he is supposed to do. Just because he is torn by these inner conflicts, he needs the assurance that outside of him there is a guide upon whom he can rely. Of course, our control need not be arbitrary nor punitive, nor need it take the form of verbal rules and prohibitions. Children are sensitive to our approvals and disapprovals, our subtle stop and go signals, and they are influenced by them—perhaps decreasingly as they grow older, but still to a very large extent through their teens.

As boys and girls grow into adolescence and beyond, they will still need our experience and insight to help them in making choices among various possible kinds of behavior. As the young people widen their contacts in the larger world they are confused and torn by the many conflicting codes of conduct which people all around them are finding "right." If they are to keep their feet firmly on the ground and their heads clear, they must have the steadying guidance and mature wisdom of the more experienced adults. For all their vaunted freedom, for all their pretense of sophistication and independence, these boys and girls welcome the security of knowing that we are still standing by to guide their way and to point out the pitfalls.

It is important, however, for us to recognize, both in our own attitudes and in what we expect of our children, the fact that

customs change. Our judgments cannot be offered in terms of a static world in which all truths and values are absolute and final. Many of the rules and guides which we have acquired from the past must be applied tentatively and with full consideration of time and place. And, *most important of all*, we will have to temper restraints with freedom, guidance with sincere help toward self-direction and judgment.

Freedom Must Be Real

In the name of freedom and to avoid the implications of authority, we frequently offer children choices in situations which actually permit no choice at all.

"Do you want to put the blocks away now, Peter?" asks the friendly nursery school teacher.

"Shall we finish up our arithmetic problems, Class, before we go out to the playground?" asks the "progressive" teacher.

"Do you want to go to bed now, darling?" asks the fond mama.

These are at best rhetorical questions. Peter never wants to put his blocks away, the Class never wants to finish the arithmetic problems, and darling never wants to go to bed.

Certain choices do properly belong within the child's capacity and his prerogatives. Through such choices and through the many mistakes which they entail, he learns many essentials at first hand. "Do you want to play with your blocks now or your paints?" is a perfectly proper question to ask a three-year-old. "Do you want to write a report on Egypt or on Iceland?" may be asked of a twelve-year-old. But the adult in charge of a five-year-old certainly ought to know better than the child does whether or not the out-door temperature calls for a sweater. If, then, we say to him, "Aren't you cold? Don't you

want your sweater?", we are either dishonest or thoroughly negligent in offering him such a choice. Suppose the answer is, as sooner or later it will be, "No, I don't want a sweater!" Where does that leave us? And where do we go from there?

Authority is necessary to protect the child when he is helpless, because he lacks knowledge or judgment or skill. But the child learns to discriminate, to make judgments, to carry out his undertaking with skill and assurance only through the exercise of freedom—that is, through the opportunity to make decisions, to make choices, to make mistakes. But when we do give our boys and girls freedom of choice, both the freedom and the choice must be genuine.

Authority Must Be Responsible

After all, the adult's authority over the child is implicit in the responsibility to guide and protect him. We cannot free a child by merely disclaiming authority over him. There is, in fact, no surer way to make him helpless. The child depends upon his elders not alone for guidance and information but for the opportunity to acquire his *own* knowledge and skill and self-control and, through them, his independence.

Whether the child grows up free or repressed (or slave to his own unguided or "undisciplined" whims and moods) depends upon the way those around him use their authority. If parents and teachers use their authority to help and guide the child, he will grow in power through understanding and self-control, he will grow in self-confidence and independence. If they use their authority to preserve and increase their own power, the child may become completely submerged, he may be driven to find escape and freedom in phantasy or in the dark shadows beyond the eyes of those who drive him, he may be driven to open

and defiant rebellion against all authority, all conventions, all restraints.

Will the child accept guidance too readily or will he rebel? Will he become submissive and fail to assert himself or will he resist authority—at home and in school and in the outside world? Such choices are not necessary. If we ourselves have adjusted our lives to a mature acceptance of authority so that we neither blindly submit to it nor blindly rebel against it, then we can face without fear the responsibility for controlling others and can exercise our power with consistency and with such wisdom as we have.

The attitude that a child develops toward authority at home and at school affects his relations with his parents, his teachers and his playmates. And it profoundly affects his attitude toward the various authorities that he will meet throughout his life. Where control is too rigid the children are likely to react by abusing freedom whenever they manage to get out of bounds or by losing their capacity for freedom entirely. If, on the other hand, there are no restraints, no checks, no criteria for their behavior, the children, spurred on by their own raw impulses, will soon run afoul of some of the less yielding regulations with which we govern our daily conduct and social living, and of which they had no forewarning. It is not necessary to choose between an authority that means a suppression of the personality and a freedom that means a neglect of responsibility for protection and guidance.

After all, adults have always accepted the responsibility for guiding children and have assumed authority in rearing them. That there have been inconsistencies at times and that there are inconsistencies among experts today is all in the order of things. The rules followed and the devices used in rearing children have always been

determined by the prevailing concept of human nature and the prevailing ideas of social good. When people accepted the Calvinistic doctrine that the child is "born bad" they believed also that he must be "made good" by a rigorous discipline which would repress his evil impulses. At other periods they believed, with Rousseau and his followers, that the child's native impulses were naturally right and should be given complete freedom of expression. With the rise of democracy came a simple faith in equality and freedom which mistrusted all control. In each case, people's beliefs and actions were born of the particular values emphasized by the religious, political, economic, and scientific forces of their times.

As the individual came to take a more respected and dignified place in our social and political life, it was natural that the training and discipline should become more concerned with the development of the child's individuality. Thus the democratic faith in the importance of the individual, together with the objective view of life emerging from modern science, contributed to new concepts of authority and freedom. The result has been the development, for the first time, of a democratic home and a democratic school. Here authority is neither glorified nor disparaged. It is regarded as a necessary implement for helping human beings to make the most of their lives, for themselves and for society. That is, authority is no longer regarded as an absolute that exists for and by itself, but as a means toward common, human ends. Individuality and initiative are stressed as essential to true democratic living.

Even on the battlefield our army has found it necessary to revise its practices. Modern war conditions call for more initiative on the part of the individual soldier who is often left to his own resources. They require of him a better understanding of

the plans and objectives of the unit of which he is a part. One of General MacArthur's first tasks in Australia was to train men for guerrilla warfare behind the lines. Even during the first World War many officers found that they could raise the morale of their men by leaving to them more and more of the management of daily routines and placing more emphasis upon awareness of common goals, so that the drilling and technical training represented common purposes and not hardships imposed from without by "authority".

Soldiers need more than blind obedience to command, more than unquestioning respect for authority. They need *self-respect* and *self-reliance*—qualities which cannot be handed to a man, qualities which take a long time growing. In military life as in civilian life the end of discipline is increasingly to make the individual capable of going ahead on his own responsibility, his own judgment, his own initiative—to make him free among other free men.

All of us fervently hope that the battle-front will not long remain the "real world" for which we are preparing our girls and boys. But this principle will still hold when "real life" consists of helping to build the world anew instead of serving as a

soldier, sailor, or marine. Farsighted individualists have already begun to realign their managerial processes to make full use of the talents, the imagination and the responsibilities of the individual worker.

Army leaders and industrial leaders are beginning to learn what certain educational leaders are beginning to doubt. Many teachers have become discouraged in the effort to educate children for democracy in a democratic way. The going has been slow and we have made mistakes. There is a tendency to throw over the slowly evolved democratic processes in a panicky retreat to rigid controls and blind force. But there is danger that in meeting the immediate demands of the emergency we may inadvertently sacrifice those very values for which we are called upon to fight.

Let us instead examine the mistakes we have made in regard to our children and let us re-examine our goals—find out what we are educating them for, what sort of human beings we want them to be. If we mean democracy, here is our cue. For unless the home and the school build democracy, there is little chance of achieving it further, little chance indeed of retaining what we already have.

APPLE TREE APRONS

By JEAN SOULE

In May the apple orchards
Don their aprons, pink and white,
Newly starched and laundered
They're indeed a comely sight.

Through the summer days they gather
Tiny apples green and round
And heap them in their aprons
To keep them safe and sound.

Then with crisp September
The apple trees let fall
Their rosy-fruited aprons
Beside the orchard wall.

The Discipline of Worship

Miss Jones, director of children's work for the International Council of Religious Education, believes that "through helping children to recognize the reality of God, His righteousness, wisdom and love, they can achieve that ultimate self-discipline which will enable them to lead the good life for themselves and cooperate in achieving it for others." She discusses what the discipline of worship requires and how it can help children to discover the way of life and the goals of living which are good for themselves and for others.

"THUS SAITH THE LORD!"

In such positive terms the great prophets of old called to the attention of the people of their day the fact that there is in the world a law and an order which men do not create and which they may disregard only to their peril.

Present-day parents and teachers and preachers have spoken less positively. They have felt uneasy about appeals to external authority. They have felt that children should be led to discover their own laws, to establish their own standards, to determine for themselves what is good and what is evil. There is much to be said in support of this view. Certainly, children should learn as early as possible to be self-directing persons, rather than creatures controlled by imposed rules.

But the more firmly convinced teachers become that children should make their own standards, the more seriously must they take the responsibility of seeing to it that the children have available all possible resources to help make these standards true and dependable. Yet the education of recent years seems not to have given adequate thought to spiritual resources, either

to calling attention to the reality of these resources, or to helping children learn how to avail themselves of them.

Children are given elaborate equipment with which to measure and control physical forces, and are taught to use this equipment. But in the matter of choosing the ends for which they are to use the physical forces, they are left with meager guidance. Their careless assumption that they are free to use these forces for whatever goals seem to them at the moment to be desirable often leads them into disaster. For the moral order of the universe about which the prophets spoke with such conviction still abides. And it may not be set aside because of the ignorance of human beings. "Woe unto them that call evil good, and good evil" is not the pronouncement of an angry and arbitrary God. Rather, it is a statement of sober fact, rooted in the nature of the universe. In this world of moral order, when men ignore or defy its laws, when greed, self-seeking, the reaching after power loom large, then in our own day, as in all other days since man became man, woe befalls.

In the Hebrew-Christian tradition which underlies our culture, the reality of God is assumed as the supreme reality. The moral order of the universe is identified with the righteousness of God; the beneficence of nature with the goodness of God; the working out of history with the wisdom of God. That the God who created the heavens and the earth, who "weighed the mountains in scales and the hills in a balance" also is aware of individual persons and seeks fellowship with them, must seem as wonderful to men today as it did to the ancient psalmist. Yet

through the ages men have testified that it is *true*. To those who have responded to God with confidence and trust, there has been no shadow of doubt that the power at the center of the universe is in God, who loves men and helps them.

To enter into fellowship with God, to understand the language in which God speaks to men, to learn to know the purposes of God, to order one's life in accordance with the purposes of God—the history of the race makes it clear that this is the way of real happiness for men, that St. Augustine was right when he said, "Thou hast made us for Thyself, O God, and our souls are restless until they find their rest in Thee."

This is the great resource which present-day children need to enable them to "stand firm under the pressure of life," to discover and to recognize the way of life and the goals of living which are *good*—good for themselves and good for others.

But God may not be the object of careless worship nor casual affection. The love of God may not be assumed as the way of escape from the consequences of folly, nor as assurance of comfort and ease for his children.

What the Discipline of Worship Requires

Worship is a privilege, but it is also a discipline. It is not easy for present-day children to recognize the voice of God when He seeks to speak to them. There are many distractions, there are many opposing voices. To hear God speak, children must give attention to God. To understand the language of God, children must go through the process of learning to know that language. To apprehend what is the will of God in the midst of the complex and conflicting factors in modern life, children must interpret the language in which God speaks in terms of concrete sit-

uations of the here and now. To order their lives in harmony with the purposes of God, children must avail themselves of the resources of courage and strength which come from fellowship with God.

To children of this day, faced as they are by problems of unprecedented difficulty, superficial, sentimental exercises conducted in the name of God are worse than useless. They are positively harmful. They lead to the expectation of some way of escape from consequences when there is no way of escape; to the hope that somebody, somehow, will miraculously set things right again without inconvenience to themselves when there is ground for no hope. True worship, rooted in sincere conviction of the reality of God, His power, wisdom and love, requires something of the worshiper.

First of all, true worship requires that the worshiper have a sense of his own significance. If a child feels that what he does, how he acts, how he responds to other persons is not *important* then, of course, there is no valid reason for expecting him to give much thought to considering his way of life. Whatever catches his fancy at the moment is sufficient guide for his attitudes and conduct. But if a child comes to think of himself as a person who stands in relationship with God as a child to his father, who means something to God, whose choices make a difference not only in the way his own life will go, but also in broader human relationships, then he may be expected gradually to know that his decisions, his point of view, his actions really do have significance.

This understanding will lead not to self-centeredness but to self-dedication. If one catches a glimpse of himself as a child of God, he may not regard lightly his own choices. To know and to do what it is right for him to do becomes important. And so the resources which make it possi-

ble for one to know and to do what it is right for him to do are highly valued.

Worship which grows out of a sense of need for being the best person which one may become is a serious matter to the worshipper. It absorbs his whole attention. Whether he uses words and ceremonies which have come to him out of the experience of the race or whether he uses his own words or whether he waits in silence, the experience is *real*. He expects something from it.

Through fellowship with sympathetic adults he may be helped to understand that sudden, dramatic experiences of immediate and full insight are rare in human experience. To most worshippers there comes, rather, a growing confidence that there is an answer to all the baffling problems which beset the world, and there comes gradually increasing insight into constructive approaches to them. Little children may wonder why God does not speak "out loud" and tell them exactly what they need to know. Growing boys and girls may be led to understand that God speaks to them through nature, through the voice of human experience, through the moral law within them, through history. They may be led to understand that God speaks to men, not primarily through some extraordinary experience, but primarily through the everyday affairs in the midst of which their lives are spent. "No angel visitant, no opening skies" are likely to come to them. Yet God speaks, and they may learn to understand God's language.

But there must be opportunity for God to speak. "The world is too much with us"; human beings need to withdraw from it for a moment so that they may evaluate it, look at it through the eyes of God. In such moments, when one is not thinking primarily of what he proposes to do next, but primarily of what God's purposes for him may be, there may come a thought of

a better way to get along with a person who has been unfriendly, a new idea for working out a situation which has been difficult, a reminder of selfish or uncooperative attitudes on one's own part which require correction.

The discipline of worship requires, further, that the worshipper give heed to the light which comes. If a child is encouraged to act in accordance with the *best* he knows, he may expect as he grows in wisdom and in understanding in all things, to grow also in his ability to hear and interpret the voice of God which speaks to him. Through doing now those things which in the light of his very best thought he considers to be the will of God, he may experience a growing sense of fellowship with God. Beautiful stories in literature portray the finding of God not in romantic searches for the Holy Grail in distant climes but in simple acts of kindness to those nearby; not in pilgrimages to Jerusalem to worship at the Holy Sepulcher but in deeds of mercy along the way. Human experience apparently offers testimony to the truth embodied in these stories: one comes to know God and his purposes primarily by acting in all the relationships of everyday life in accordance with all the insight he has regarding the will of God.

To worship God in spirit and in truth, and to live one's life in accordance with the will of God as it is made known, does not guarantee a life of comfort and ease. Quite the contrary seems to be the case. To be "children of God in the midst of a crooked and perverse generation" is no easier today than it was in the days of the apostle Paul. The great souls of the ages, those whose lives have really made a difference in the history of the race, have not led lives of ease. If the children of this day make "justice the line and righteousness the plummet" as these have been made

clear to them through the worship of God, they will find social and economic and interracial and international practices in their world which they will have to set themselves to correct. Inevitably they will find themselves opposing customs, traditions, mores which are accepted by the majority of the members of the community in which they live. To support unpopular causes or races or social or economic groups will make the supporter unpopular. It may lead to suffering.

Few children of this day are unaware of the devastation which is upon the earth. They cannot live among their fellows and be unaware of the tragic state of man upon this planet. They know of hunger, of separations among families, of violent death, of brutality, of destruction on a vast scale. Can they learn in the midst of this awful experience that men and nations can achieve their true destiny only if they live in harmony with the moral order of the universe, the will of God for all mankind? Can they learn that because the universe is founded upon moral law, unfairness, selfishness, injustice breed trouble in the human family whether it be

in the home or in the village school yard or at the international economic conference?

"Why call ye me, Lord, Lord, and do not the things which I say?" was asked long ago of those who wished to enjoy the privileges of fellowship with their Master, but not His way of life.

The same question must be faced by children of this generation. The *form* of worship becomes a mockery when it is not followed by commitment to the way of life which is revealed through worship.

To hear the voice of God above the noise of selfish strife, to set the direction of one's life, not in accordance with the "popular" standards of one's time, but in accordance with the eternal moral order, the will of God—this *requires something* of human beings. But it also gives them something. It gives them a sense of significance in the universe which is the only basis of real security; it affords them fellowship which makes for courage; it makes available to them the power to live nobly which is the only way of life which offers abiding satisfaction; it enables them to share the purposes of God for a *good* world, and to help bring these purposes to realization.

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LET EVERY SEED that falls,
In silent eloquence unfold its store
Of argument: infinity within,
Infinity without . . .

—PERCY BYSSHE SHELLEY

EARTH'S crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes.

—ELIZABETH BARRETT BROWNING

Helping Children Grow in Self-discipline

What knowledge and what type of practice should be given children at school in order that they may understand the purpose of a well-disciplined life and make ever-increasing growth in desirable behavior? How much responsibility for growth in desirable behavior can be placed upon the children themselves and when can children be "put on their own"? These questions are answered by Miss Lindahl who is supervisor of elementary education, Mishawaka, Indiana, public schools.

RECENTLY THE MOTHER of a ten-year-old boy related to the writer some of the problems which daily confront her in child development. She said that one morning in a moment of sheer exasperation she said to her son, "From now on, you alone must face the consequences of what you do. I shall not accept any further responsibility for solving your difficulties."

When the boy came home from school at noon, he seemed unusually meditative. Finally he said, "Mother, I've had a very unhappy morning at school. I couldn't study because of what you said to me before I left. I don't mind, if you scold me or if you punish me; but please, Mother, don't ignore me."

Recently educators have been harshly scolded and severely criticised by laymen who accuse the schools of failing to develop well-disciplined individuals. Newspapers and magazines frequently carry articles in which "undisciplined education" is cited as the mainspring of juvenile de-

linquency. Perhaps one basis on which we should welcome such criticism is that to be scolded is preferable to being ignored.

Criticism should always be faced realistically and intelligently. Growth is never attained through brushing aside reproach as unfair or untenable. The current criticism of modern trends in discipline should be given an unbiased hearing. Every teacher and every school administrator should carefully examine his theories and his practice in discipline in relation to desirable goals in child guidance.

What is the yardstick of a well-disciplined life? What are the criteria by which we judge training in discipline? When can we say that success has been achieved in the realm of discipline? Who is the well-disciplined person? All these questions must be answered by the individual teacher and by the entire faculty of which the teacher is a member if consistent, effective guidance in human behavior is to be given children.

When a school fails to attain desirable goals in the development of well-disciplined individuals, the cause may sometimes be directly traced to failure by the faculty to chart the course in the learning of good behavior as clearly as they chart the course in other realms of learning. Patterns of behavior are a product of learning. It is axiomatic that haphazard, inconsistent practice in learning desirable behavior patterns will result in disappointing products.

Practice in desirable behavior should be intelligent as well as consistent. It should be based upon knowledge of what consti-

tutes good behavior and upon understanding of the desirability of forming right behavior patterns. Acceptance of this principle that both knowledge and practice are essential to a program of guidance in the development of well-disciplined individuals leads to the question: What knowledge and what type of practice should be given children in order that they may understand the purpose of a well-disciplined life and make ever-increasing growth in desirable behavior?

In this discussion the two factors, knowledge and practice, will be treated together, for in life situations they are closely interwoven. Practice without knowledge and without understanding is blind and meaningless; on the other hand, knowledge without practice is formal and useless.

Knowledge and Practice Basic to Growth in Desirable Behavior

One of the basic truths of life that every individual needs to learn, to understand, and to practice is that human activity must be in harmony with the principle of law and order. Disregard or violation of that principle inevitably leads to confusion and chaos. The learning of this truth concerning the place of law and order in human activity requires a long period of years, extending through childhood and youth into maturity. Upon the schools rests the grave obligation of helping children to lay the foundation for understanding and practicing the observance of law and order. If we in the schools neglect our responsibility in this matter, we will be failing both our children and society.

When the young child enters school, be it nursery, kindergarten, or first grade, he becomes a member of a social group much larger than his home group. He finds that whereas heretofore he had to make but few

adjustments to a small number of individuals in his family group, he now must make many adjustments to a considerably larger number of persons. He is confronted with new situations in which his pattern of behavior may not be adequate or desirable. He is faced with an important learning situation in which he must recognize that not only his welfare but also the welfare of other individuals and of the entire group must be given consideration.

It is imperative, therefore, that in this important learning situation we help him, through sympathetic but firm guidance, to get some understanding of his relationship to group life. Simple and elementary as that understanding will be, it will constitute the basis for an ever-enlarging recognition of the fact that the welfare of the group must often take precedence over the fulfillment of individual desires. The getting of that understanding is requisite to an adult life of service and inner contentment.

Opportunities for practicing consideration for others are so numerous and so obvious that only a few will be mentioned here. If, for example, during the first week of school the children in the nursery, kindergarten, or first grade are taken on a tour through the building, they will readily see that they should be quiet as they pass through halls during schooltime in order that other children who are working will not be disturbed. If, instead of a dictatorial "don't" command by the teacher, the children are given an opportunity to see for themselves why they should not be noisy, their practice will be based upon understanding. When a teacher fails to take the children into her confidence concerning the reasons for the observance of law and order, they may become servile and unquestioning in their obedience, or they may develop a defiant, rebellious attitude. Both results are highly undesirable.

In the development of right attitudes towards the observance of law and order, constructive do's are more effective than negative don'ts.

In the upper primary levels the children can be guided to a fuller realization of the need for law and order in any group situation. Drawing the children's attention to the waste of time and to the confusion that are easily apparent when school rules are not observed will strengthen the children's understanding of the need for both individual and group observance of order. Daily practice must be given in showing regard for the rights of others at the library table, at the workbench, at the easel, in the class discussion period, in the preparation of assigned lessons, on the playground, during the auditorium period, and in the gymnasium. Such practice, under the wise and kind guidance of a teacher who realizes the importance of early childhood training, should be productive of desirable changes and growth in human behavior.

In the intermediate grades a deeper realization of the need for law and order in group life should be inculcated. A study of the local community, of group life in the early history of our country, and of highly organized life in today's complex world should lay the foundation for a fuller understanding of the place of local, national, and international law and order in the life of individuals, groups, and nations.

How Much Responsibility Can the Children Assume?

Emphasis to this point has been placed upon teacher guidance in the development of the children's understanding of the need for rules and order in group life, and upon teacher guidance in providing meaningful opportunities for daily practice in an intelligent observance of rules and order. Now let us consider these questions: How

much responsibility for growth in desirable behavior can be placed upon the children themselves? Can children of the age levels represented by the elementary school be "put on their own"? Can they be taught to be responsible, self-controlled, cooperative individuals?

The answers to the foregoing questions depend very largely upon the faith that we have in children and upon the degree to which we include and respect their ideas in the planning of measures to be used in group control and individual behavior. Only to the degree that we sponsor a program of child development in which the individual child becomes increasingly stronger in accepting responsibility for his behavior does our practice in child guidance harmonize with our theory that one of the major purposes of education is to develop self-disciplined, reliant, self-controlled individuals who know how to live harmoniously and cooperatively with others. If we are to be successful in sponsoring that type of program, we must show children that we have confidence in them, and that we want them to have a meaningful part in assuming responsibility for their behavior.

Confidence is a wholesome stimulant. If someone believes in the child, he tends to live up to the faith placed in him. If someone mistrusts him, one of his natural reactions is to live down to the level of that mistrust. Children respond to the teacher's expressed confidence that she can leave the room for a few moments and have the assurance that they will do the right thing in her absence. Again and again the writer has seen groups of children who could be "put on their own" because their teacher had faith in them.

It takes more than the teacher's expression of confidence, however, to help children to make desirable growth in the ability to assure responsibility for their own

behavior. They must be given a meaningful part in setting up the program for determining what constitutes acceptable behavior. They must have a direct voice in the making of needed rules. They must be stimulated to develop a spirit of pride in their own behavior and in their growth in self-control. To this end the organization of a school council may be helpful.

A school council is a representative group of children who under the guidance of principal or teacher, discuss matters and problems of vital import to the entire school. Often the items discussed will pertain to making the school one of which everyone may be proud.

A common plan used in forming a school council is to have each classroom elect a few of its members to represent the class group in the council. The entire membership of the council meets at regular intervals to discuss matters which the various classroom groups have asked their representatives to bring before the council. The suggestions made by the council body and taken back to the class groups by the class representatives are discussed in all the classrooms. Through these democratic procedures the purposes of the entire school are unified and both individual and class activities and behavior are brought into harmony with the needs and welfare of the large school group. This opportunity to have a responsible part in the constructive consideration of school problems and school matters gives children a sense of responsibility for self-discipline and for making decisions vital to the welfare of the entire school body.

Members of the school council are given added responsibility through specific assignments of duty in the halls, in the lavatories, in the library, in the room where milk is served, and on the playground. The importance of faithful fulfillment of the assigned duties is emphasized. Equal em-

phasis is placed upon the responsibility which every child in the school should assume for cooperative, self-controlled behavior. Thus, through opportunities to serve and to cooperate, the children are provided with meaningful, educative experiences in good citizenship and in an intelligent observance of law and order.

Recently the faculty director of a school council received written comments from the children concerning their impressions of the activities and values of the council. The following comments are illustrative of the children's reactions:

I like our school council. It gives the children a chance to do something to help the school. Not only the teachers get to do something, but the children as well.

Our school council is doing a good job. It makes the children more helpful in doing things for the school.

The school council helps children learn to take responsibility. It gives them a chance to make their school better.

The school council is a good organization. It lessens the strain on the teachers. It gives responsibility to the children. I think that the council could have even more responsibility than it has.

Our school council is a good thing. It helps us to do the right thing and to be like real Americans.

One of the greatest satisfactions that can come to any teacher or school administrator is the consciousness that individual children are growing, step by step, in the power to assume responsibility for desirable behavior. The certainty of such growth, however, must not be taken for granted. On the contrary, there must be constant recognition that such growth is dependent upon a well-planned program in which children develop an intelligent understanding of the purpose and need of law and order and are given many practical opportunities to experience self-discipline and self-control in cooperative, democratic living.

"The More Deeply We Live"

An Experiment in Teacher-Child Education

Miss Erickson, teacher in Dover, Ohio, public schools, describes the Benjamin Franklin Childhood Center experiment in teacher, child and community education sponsored by Teachers College, Columbia University, and Leonard Covello, principal, Benjamin Franklin High School, in New York City last summer. May we wish for all of you as satisfying and happy an experience this summer as these students had last summer.

"**K**IN WE COME DOWN?" Looking up, I saw two street urchins gazing longingly through the window bars into our arts and crafts room. They had evidently been watching us for some time but no one had noticed them.

"Kin we come down and make something too?" pleaded one.

"He's good. He made stuff with that clay at school," said the other boy, motioning toward the children working with clay.

"Yeah! I paid a quarter and the teacher gave me some of that clay to make things with," added the first. They pleaded their case earnestly.

What was this group the boys wanted to join? It was one of the four centers of activity in the Benjamin Franklin Childhood Center which operated last summer in the Benjamin Franklin High School in New York City. These boys at the window probably were neighbors of the children they were watching for all the members of the Center lived in the crowded

tenement sections nearby. Let us take these boys for a brief visit through the Center, for they have seen only one part of this interesting and attractive enterprise.¹

Coming out of the glaring, hot sunshine where the children ordinarily play, into the cool, airy building, we go through the main hall of this immense city high school. We turn right and go through a corridor past classrooms where summer school classes for high school students are in progress. At the end of the corridor is a large sign made by the children announcing the entrance to the Benjamin Franklin Childhood Center. Going through the door and down the stairs to the lower floor, the sounds of children's activities meet our ears. As we enter the hall we see on the bulletin boards pictures and announcements made by the children. Children of all sizes pass us going freely and happily to the different rooms.

Since the boys were so interested in the arts room we shall turn right and visit that room first. Here we see children busily engrossed in creative expression in different mediums—painting, modeling, constructing with wood, hammering, or sewing. All are making something, doing something,

¹ The Childhood Center was an experimental undertaking proposed and arranged by Mr. Covello, principal of the Benjamin Franklin High School, and the staff of Teachers College, Columbia University, for the purpose of benefitting the lives of these underprivileged children and of providing some practical experience in extended school practices for a selected group of graduate students from Teachers College. Etta Rose Bailey, principal of the Maury School, Richmond, Virginia, directed the graduate students who planned and operated this Center free of charge for children of elementary school age. The students who composed the staff were: Alice Ann Bawden, Eleanor Ekert, Lois Foote, Thelma Reed, Florence Tom, Jean Peters, Josephine Head, Lucille Starr, Alice Sharpless, and Rena Erickson. One student registered for the course who later was forced to withdraw because of her mother's illness.

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busily enjoying their activities with a whole heart. This room had been a small gymnasium before it was transformed into an inviting workshop. Four members of the staff are here answering questions, offering suggestions, helping things run along smoothly.

At one end of the room children of various ages are painting in bold strokes from pans of bright-colored paint. "See my picture," says little Bobby. To the right is a clay table. The tools and materials are available when Consuelo says, "I want to make an ash tray like his." At the end of the room near the door some larger boys are intently making boats with simple woodworking tools. "My boat is done. Where can I paint it?" asks one. He is directed to the other end of the room where the paints and enamels are kept. At the sewing machine several girls are consulting with an advisor about making hand puppets.

From opening until closing time there is a steady flow of children in and out. When the young artist's creation is finished or he tires of his work he is free to move on to some other room.

From the game room down the hall come animated sounds of active sports. Here the regular gym equipment is supplemented by materials for smaller children and tables with boxes of games for quieter play. The advisors here are demonstrating a serve for badminton and keeping score for some game played with large balls. Often an advisor takes groups to play outside on the terrace in the open air. Several times they take groups to the nearby wading pool for water sports. There is never a dull moment in this game room.

Leaving the gymnasium we come back to the center hall and see a small sign designating the library. The entrance is through one end of the vast school cafeteria but the larger part of the cafeteria is

screened off and some of the big furniture from the library has been moved in to make an attractive lounge where visitors are entertained. Along one side are several very popular typewriters. Pat is probably typing a letter to his cousin in the army. Several of his letters have been used as messages from all the children.

Passing the typists we enter the library. This room is one of the loveliest in the Center. During the winter term it is used as a meeting place for the parents and teachers who call it the community room. Books, a piano, exhibits, flowers and pictures are attractively arranged with the upholstered furniture. Mats on the floor provide extra seating space for reading or listening to storytellers. Across the room there are doors that open onto the terrace from which we have a fine view of the East River. The terrace is a lovely spot on which to work and play.

In the library the children are working on a puppet play, listening to a visiting storyteller, or putting on impromptu theatricals adorned in the trappings from costume boxes that a college class presented to us. Leonard may be snarling as Cinderella's "ugly" sister, frail Elissa may be arraying herself in "jools," or we may see five-year-old George with his beloved blue ostrich plume gaily nodding above his head as he goes about his business of the day. Three members of the staff are helping here, helping to enrich the daily experiences of these children.

Across the hall is a small cafeteria that is used as the Center's lunchroom. An informal arrangement is attained by using several tables of different sizes. The far end of the room is decorated with a large hanging made by some of the children especially interested in art. Handmade place mats of colored paper enliven the plain tables. The centers of the tables are decorated with gay-colored boats, wagons



Rena Erickson helps those interested in the "clay-stuff".

or trucks, also made by the children. Everyone was delighted when a friend sent us flowers. Pat wrote that they "made the room sparkle up." Several older children and an advisor add glamor to the food by cutting the sandwiches into neat sections and decorating them with strips of carrots or sprigs of parsley. Music, also, is an integral part of the pleasant scheme. Melodious sounds floating through the hall signal to us that lunch is ready. A tinkly music box lets us know that another happy day is over.

Our Day

We shall leave the boys here, for they have probably seen all that is of interest to them, but there may be some other points of interest for the reader.

The Center is in session four mornings a week from nine to one o'clock and one afternoon from one to five o'clock. The staff uses the fifth morning for conferences. When the children come in the morning they report to their individual advisors for brief consultation before starting work. Then each child may follow his own interests until eleven-thirty when the small advisory groups of teachers and children meet. For half an hour they talk over future plans or any problems that have arisen. This is a valuable time for the advisors and children to become better acquainted. In the discussions and conversations backgrounds for understanding individual cases and personalities are disclosed. In several cases the staff cooperates with great success in helping a poorly adjusted child.

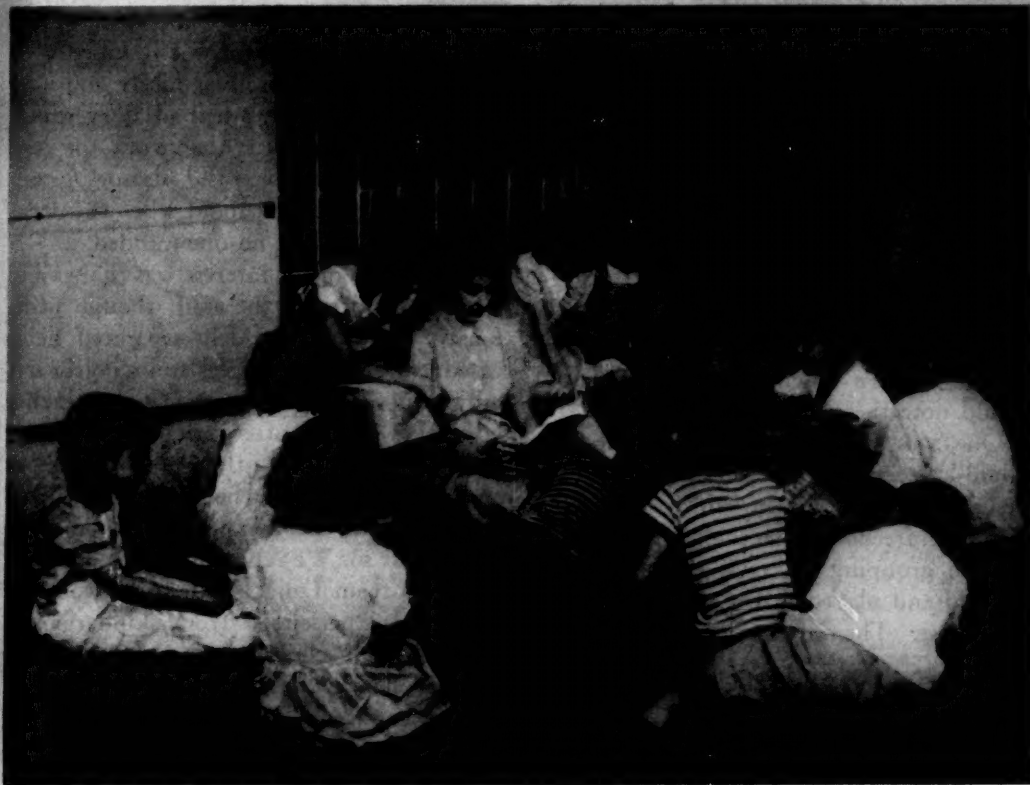
In addition to the regular offerings of the Center there are special attractions for each day. Some of these are storytelling, puppetry, shadow plays, dancing, and the weekly rhythm classes directed by Mrs. Dudley. The Center is deeply indebted to the staff members and students of Teachers College, to Mrs. Dudley, to the storytellers from the public libraries, and to all others who give freely and willingly of their services to make such valuable additions to our program.

Other Outstanding Events

Out of the many enriching experiences there are two highlights to tell about. One was the "capping" exercises which took place the second week of the term. To give the "fluid" group a greater feeling of unity it was decided that a school cap

would be a symbol of membership. It seemed that a ceremonial meeting of the whole group and a formal awarding of the caps would give all the children in the Center a stronger feeling of group solidarity. Of course the most logical person for awarding the caps was Mr. Covello, who was the children's friend even more than they knew. It was he who first recognized what a center of this kind would mean to these children in an underprivileged neighborhood.

At the appointed time the children filed in and seated themselves in the library on colorful floor mats they had made. After a few introductory remarks Mr. Covello was presented with a scroll bearing the names of all the children. He then presented each child with a cap, accompanying the presentation with appropriate droll and



Jean Peters reads to a group on the terrace.

friendly remarks that delighted the children immensely. The caps were overseas style designed in the high school colors of dubonnet and orange which made them doubly desirable to the children. The ceremony and the caps were a huge success.

Another outstanding event was Open House Day. All the children who had wanted to attend the Center but could not were invited.² After a time of exploration and participation in the various activities the entire group went to the auditorium for a program. Mr. Strawbridge of the Clare Tree Major enterprises presented a program of character dances. For so young and inexperienced a group there was the most astonishing appreciation and enjoyment. "The Eagle," "The Beggar," "The Little White Donkey," "The Ocean," and all the rest of the numbers were art in its highest form, yet once again these youngsters took the new experience in their stride. They bubbled over with enthusiasm and demonstrations when they returned to the Center. Their interest was in sharp contrast to another program we observed in the same auditorium with another audience of children so unappreciative and impatient that they applauded before the last notes had left the singer's throat.

The More Deeply We Learn

Out of this fascinating experiment I would note these interesting facts:

One was the feeling of unity in this "fluid" procedure, as we called it. We designed a program in which there was complete freedom of action, no set classes and no grouping by ages. The youngest worked and played in the same areas with the oldest. The only extra attention given

² The staff decided early in the term that seventy-five children from the ages of five to twelve would be the largest number we could capably handle at one time. This number was soon reached and many more came to register as the word spread around about this attractive Center. The names of all that we could not enroll as regular members were put on a waiting list. Each time a regular member withdrew for vacation or summer camp a child from the waiting list was admitted to the regular list. During the term we served nearly one hundred fifty children, full or part time.

them was that they were all in one advisory group with the same advisor. They accepted change as readily as the older ones. It was always amazing to see how change in arrangements or procedures was quickly absorbed without disrupting the activities in any marked measure. Change was an accepted part of the routine. As the staff planned, experimented, evaluated results, revised the procedure and tried again, the flow of activity went on without interruption. The noisy workbench was moved from the arts room to another space, then moved again, and finally returned to the arts room. The boys worked along just as earnestly no matter where they found the workbench. One day when a dancer was entertaining the children in the library an air raid signal was sounded. The children filed to the air raid shelter area with surprising calm and order. When the "All Clear" was sounded they returned to the library and the program was resumed.

The fluid procedure was nicely counterbalanced by the daily small advisory group meetings which tied the work of the Center together. Even the advisory group meetings were shifted about when the occasion demanded, but no one minded.

Another point of interest was the way in which members of the staff, though ordinarily working in widely separated fields of education, joined forces and wholeheartedly supported the program. In teacher education it is so often felt that there are barriers that separate the elementary from the high school teacher, the specialized teacher from the inexperienced. We did not find it so. We represented ten different localities from Long Island to Hawaii and teaching experiences from kindergarten through high school. One girl had had no professional teaching experience. We met on a common ground of educational philosophy.

Through cooperative planning and endeavor we made our way. Each found the

place where her talents were most useful. We had fine results in four centers of activity without specialists in each separate field. Our one specialist did not limit herself to work in her major field alone. She helped everywhere that she saw help was needed. That was typical of all the members of our staff. We were all working toward a common goal—a more meaningful life for these children. Helping us at every turn was our leader, Miss Bailey. No small amount of credit for the success of the Center was due to her. Her untiring efforts and inspiration helped make this a memorable and pleasant experience for the staff and the children.

A third point of interest was the value of working experimentally. There were no former patterns to go by, no rules, no regulations, no restrictions handed down by superiors. We knew nothing about the children, the neighborhood nor the equipment in the building. We started almost from scratch. In one week's time plans were made, the location was selected, the rooms were ingeniously and attractively furnished—cafeteria tables, stools, fiber mats, plants, borrowed games, bookshelves,

books, pottery, wall hangings, and pictures. All supplies were planned, purchased and on hand ready for action the day of registration.

A study of the neighborhood was not forgotten. Information on other activities, nursery schools, neighborhood resources, parent cooperation, and the place of the Benjamin Franklin High School in the community was gathered as soon as possible. Visiting in the homes was invaluable in studying the community. As we went along we made friends with the parents and tried to draw them as much as possible into the work of the Center. Some visited us, met with us, discussed the work of the Center, and became our staunch supporters. They were so pleased with the results of the experiment that they expressed a desire for a more permanent childhood center.

Initiating and seriously endeavoring to operate the best possible kind of childhood center for worthwhile living for these children was no easy job, but the results that we saw daily and weekly compensated for our efforts. As Mr. Kilpatrick said after visiting the center, "The more deeply we live, the more deeply we learn."

ONE OF CHINA's most famous stories is that of the mother of Mencius who was left a widow while her only son was still a young boy. She was exceedingly poor and lived in a little hut near a cemetery. The child was so influenced by the mourners who continually came to weep at the graves that he, too, became sad and downcast; so his mother moved away.

This time they lived next to a pig butcher. The little fellow admired the butcher's skill and his ambition was to be a butcher when he grew up; so his mother moved again. This time she chose a cottage next to a school. Young Mencius looking through the window was much interested in the children who were reciting classics; he entered the school and became a philosopher second only to Confucius.—Quoted from "Child Care in China" by Lennig Sweet in *The Journal of Educational Sociology*, December 1943.

Summer School Opportunities

Prepared by ALICE M. EWEN

Mills College, Oakland, California, June 30-August 6. Child Development.

Intensive program covering physical, psychological and educational needs of children two to five—care of the preschool child, extended school care, operation of wartime child care centers—for women preparing to teach. Courses will be provided for undergraduate students looking forward to participation in community activity as professional workers or as volunteers, and for those with a more general interest in child care and welfare. Mills College Children's School will serve as a laboratory for observation and directed teaching. Address inquiries to Mary Woods Bennett, chairman, Summer session in Child Development, Mills College, Oakland 13, California.

Georgia State College for Women, Milledgeville.

Summer school features will include a workshop for experienced teachers, a three-weeks' course for nursery school and extended school teachers, and special emphasis on wartime school problems. For catalog write to Registrar, Georgia State College for Women, Milledgeville.

University of Chicago, Chicago, Illinois, June 19 to July 29. Elementary Education Workshop.

Opportunities for teachers, administrators and supervisors to work on problems related to their work, to observe skilful teachers work with children, to increase their competency in curriculum development, to broaden and improve skill in working cooperatively upon problems of common concern. Laboratory school in session, preschool through high school. Address communications to James B. Enochs, executive secretary, University of Chicago Workshop, Chicago 37, Illinois.

National College of Education, Evanston, Illinois; two-, three- and six-weeks sessions, June 5 to August 18.

Sessions designed to give inspiration and aid in solving the many problems arising in the home, the classroom and the community. Catalog sent on request.

Northwestern University, Evanston, Illinois; six-weeks course, SC95-Child Development in Nursery and Primary School.

Workshop type of meeting in a public school building where about one hundred fifty children, two to twelve years old, attend summer school. Students work and play with the children as much as is good for each of them and for the children. Arts and crafts laboratories are maintained as well as a library, a lunch program, excursions, movies, playground activities. Separate nursery school on adjoining grounds. For information write to Director of Summer Session, Northwestern University Evanston, Illinois.

Harvard University, Graduate School of Education, Cambridge, Massachusetts; course in Elementary School Curriculum, workshop in elementary education, course in Principles of Teaching.

Course in the structure and development of the elementary curriculum in which students, in addition to reading and following lectures, work on projects of their own choosing. Typical workshop for any level below sixth grade. Students work entirely upon their own projects or plans or units. Course in principles of teaching discusses modern principles and practices in the classroom on any level. Write to Director of Summer Session, Harvard University Graduate School of Education, Cambridge, Massachusetts, for information.

University of Maine, Orono; workshop session.

Under direction of Graduate School of Education, Harvard University, Cambridge, Massachusetts.

Nursery Training School of Boston, Boston, Massachusetts; June 21-July 29; Courses in Nursery Schools and Child Care Centers, The Early Years, The Four- and Five-Year-Old in School, Case Work in a Nursery, Music, Literature, Play Materials, Practice Teaching.

Courses planned for college graduates and other mature students who wish to accelerate their professional training, for teachers in

service who want to refresh or supplement former training, and for applicants who would like to try themselves out before enrolling for the regular session. Accelerated three-months course beginning May 1 is also available. Write for summer session booklet to Nursery Training School of Boston, 355 Marlborough Street, Boston 15, Massachusetts.

University of Michigan, Ann Arbor, Michigan; six weeks course beginning July 3. Workshop in child development and elementary education.

A workshop integrated with workshops in guidance, health and curriculum, designed to increase the students' contacts and experiences. University Elementary School—nursery, kindergarten and elementary grades—will be in operation. Special facilities in library and research and personnel resources. Information available from Director of Summer Session, University of Michigan, Ann Arbor.

University of Cincinnati, Cincinnati, Ohio.

Courses in various subjects are offered, most of those dealing with elementary teaching include work through the sixth grade, such as those in language arts, science, contemporary education. Two courses, "Recent Trends in Primary Education" and "Dramatic Arts in Childhood and Elementary Education," concentrate almost wholly on children at kindergarten to third grade level. Details may be obtained from the Summer Session Director, University of Cincinnati, Cincinnati, Ohio.

Temple University, Philadelphia, Pennsylvania; June 26-August 4. Workshop in Nursery School Education.

Sessions will be held at Oak Lane Country Day School. The program is designed for teachers who wish to extend their certification to the nursery school field, teachers wishing refresher courses, teachers responsible for training others to care for young children, students wishing to accelerate their professional preparation, and other people interested in nursery school education. Two groups of children, two to four years of age, will be in attendance and the program will include teaching and participation in these groups. Applications should be addressed to The Workshop in Nursery School Education, Temple University, Broad and Montgomery, Philadelphia 22, Pennsylvania.

Peabody College, Nashville, Tennessee; two-day conference on curriculum improvement, July 25-26. Workshop in child development and guidance, June 12 to July 19.

Fourteenth annual conference in a series. Theme for the first day will be the consideration of post-war social and economic conditions. On the second day schools after the war will be discussed. General sessions, discussion groups, art festival. No registration fee. For information on program, and housing accommodations, write to Curriculum Conference, Peabody College, Nashville 4, Tennessee.

The child development and guidance workshop will offer nursery, kindergarten and elementary teachers an opportunity to work intensively and cooperatively on problems in this field. Although planned especially for those who are working or plan to work in child care centers in war areas, it is designed to serve the needs of all students working at these levels. Daily observation of children from two to fourteen years of age will be provided in the campus laboratory schools and in the child care and recreational centers of the local community. Address inquiries to Maycie Southall, George Peabody College for Teachers, Nashville 4, Tennessee.

Vassar College, Poughkeepsie, New York; July 12-August 9. Vassar Summer Institute for Family and Child Care Service in War-time.

Discussion groups on various subjects. School for young children in which mothers may register their children while they attend the institute. For information write to Director of Vassar Summer Institute, Poughkeepsie, New York.

Wellesley College, Wellesley, Massachusetts; three units, June 29-July 13, July 13-27, and July 27-August 10. Wellesley School of Community Affairs.

First session designed for teachers, for youth leaders, and for others who encounter intercultural situations in dealing with young people. Second session, for personnel officers, trade-union educational secretaries and vocational guidance counselors, will deal with the problem of group relationship in industry. Third session will be planned for community and social workers, local governmental agents, group leaders both lay and clerical, including voluntary board

members of civic associations and members of interracial committees. For prospectus write to Edith R. West, executive secretary, Wellesley School of Community Affairs, Wellesley, Massachusetts.

Iowa Conference on Child Development and Parent Education; one-day conference on "Teens in Transition," June 21.

The one-day meeting will consist of three sessions: a morning panel discussion on teenage problems, a luncheon at which the problems of obtaining legislation for children will be discussed from the standpoint of local groups, and an afternoon meeting at which John Anderson, director of the Institute of Child Welfare at the University of Minnesota, will speak on ways of preparing children to meet the problems of adolescence. Headquarters for the conference will be at Old Capitol in Iowa City. Inquiries should be addressed to Mrs. May Pardee Youtz, W618 East Hall, Iowa City.

Teachers College, Columbia University; participation in the childhood center, June 9 through July 1.

The course is planned to give students in early childhood education and related areas such as guidance, nutrition, health, nursing and child development an opportunity to carry the responsibility of administering and teaching in nursery school and kindergarten groups under supervision. A two-hour class will be held daily which will include discussions of problems and presentation of factual material relevant to nursery school and kindergarten education. For further information, write to Margaret Gardiner, Teachers College, Columbia University, 525 West 120 Street, New York City.

EDITOR'S NOTE: Descriptions of two A.C.E. summer workshops will be found on page 430.

University of Denver; an inter-American education workshop, June 19 to July 21.

Opportunity will be provided for the study of inter-American affairs and those instructional techniques and materials requisite for educational accomplishment in this field. Teachers, librarians, social workers, school administrators and other community workers are especially invited to participate in the workshop program which is sponsored jointly by the Office of Coordinator of Inter-American Affairs and the University of Denver. Opportunity to study and observe the new methods of foreign language and area study, found effective by the armed forces, will be provided. Special attention will be given to the work of libraries in inter-American education. Teachers of social studies and general education will find assistance in developing units or courses. Teachers of Spanish-American children may study improved methods of teaching these pupils. About twenty scholarships, covering tuition and a small stipend toward expense, will be available to qualified persons who are concerned with inter-American education. Information about the workshop and the scholarships may be secured from Wilhelmina Hill, University of Denver, Colorado.

University of California, Los Angeles; six-weeks summer session, June 26 to August 4.

Courses in the growth and development of the child, kindergarten-primary education, problems of the modern elementary school, workshop in elementary curriculum, supervised care of preschool children and supervised teaching in the demonstration school. For information write to J. Harold Williams, director of summer sessions.

Errata

Mr. Reiser of the Deseret Book Company calls our attention to the fact that one of their books, *Musical Adventures*, reviewed in the January 1944 issue, is listed at \$1. Mr. Reiser states that the increasing cost of production makes it necessary for them to set the price at \$1.25. We hope that you will note this change when ordering *Musical Adventures*.

Elizabeth Neterer who compiled the material for the April issue calls our attention to some errors in the music on the following pages:

360—"Kites Are Flying"—second line, first measure, last two notes should be dotted quarter and eighth notes.

367—"In Autumn"—last line, last measure, last note should be a half-note.

370—"Saint Michael's Wheel"—last line, middle measure, second note should be a sixteenth note.

Books FOR TEACHERS...

ART AND MATERIALS FOR THE SCHOOLS. By Sibyl Browne, in collaboration with Ethel Tyrrell, Gertrude M. Abbitt, Clarice Evans, and others. New York: Service Center Committee, Progressive Education Association, 1943. Pp. 112. \$1.25.

Art and Materials for the Schools is timely in spirit and is geared to present-day thinking. The authors have taken four great needs as their points of emphasis: air-mindedness as a factor in world relationships, resourcefulness, will to work for the common good, international understandings.

About a third of the book is devoted to activities and projects that will orient the child to the world of today. There are practical suggestions on how to build planes; how to make maps, charts, posters, and handbills, and how to organize formative exhibits. Experiments in camouflage, exploring the plastics, using light and materials for photograms are typical of what is presented in areas which are not well understood by the average teacher. Along with practical suggestions on "how to do," there is included valuable information which will be of interest to both teacher and student.

The rest of the book is devoted to crafts—puppetry, stenciling, block printing, silk screen printing, weaving, rug making, modeling, carving. The authors have prepared clear and concise directions for the various processes. They have included advice on the choice of materials and how to prepare them—advice which should be greatly appreciated by the busy art teacher who never finds time to go through her college notebooks for such information. It should also be appreciated by the many classroom teachers who believe in activity education and who have no specialist to turn to for guidance and help. The list of books at the close of each chapter should facilitate further research on the part of the teacher.

The authors of *Art and Materials for the Schools* recognize the social values of art experience. They give emphasis to planning and

design, not only as essentials in producing art but also as the kinds of experiences that will develop resourcefulness and creative power in the individual. Throughout the book there is constant reference to the arts of the other people of the world because, to the authors, the arts are a way of communication and an important factor in international understanding. They make suggestions for group projects such as painting a mural, doing a puppet show or building a model airport. Such activities enable the child to work with others in a common cause.

Because so much public school art education has been confined to drawing and painting, this little book with its varied and unique suggestions will be welcomed by the wide-awake teachers who sense the individual and ever-changing needs of young people in our present-day world. It will open up to them new and effective ways of contributing to the war effort and of building for world peace.—Lucie Ann McCall, supervisor of fine arts, Grand Rapids, Michigan, public schools.

BRINGING UP OURSELVES. By Helen G. Hogue. New York: Charles Scribner's Sons, 1943. Pp. 162. \$1.50.

Bringing Up Ourselves, by Helen G. Hogue, is a clearly written discussion of personality development which will be welcomed by the lay public. Illustrated with case histories, the discussion is, for the most part, in non-technical language. Character development and personality distortions are developed from a dynamic point of view. Mrs. Hogue not only makes implicit the possibilities of healthy development in her case illustrations, but also discusses therapeutic approaches which do not involve psychiatric treatment.

The author makes several references to the present world situation. Although this struggle between democracy and Fascism is taken into account by the author in her discussion of the problem of the individual, she occasionally applies this approach somewhat mechanically in

(Continued on page 428)

Books FOR CHILDREN...

TWO LOGS CROSSING, JOHN HASKELL'S STORY. By Walter D. Edmonds. Illustrated by Tibor Gergely. New York: Dodd, Mead and Company, 1943. Pp. 82. \$2.

This absorbing adventure story tells of a lad who learned fur trapping in the early days in northern New York State. Its deepest significance is in the delineation of character. John Haskell (a real boy but not his real name), by his persistence and ingenuity, rises above the handicaps of poor family background. He is helped by the judge, who teaches him that a man's life is made of the courage, independence, decency and self-respect he learns to use.

This important American story by the author of *Drums Along the Mohawk* is made more meaningful through the distinguished illustrations of Tibor Gergely. Especially recommended for older boys.

THE STORY OF THE GREAT PLAINS. By May McNeer. Lithographs by C. H. DeWitt. New York: Harper and Brothers, 1943. Unpaged. \$1.

Another excellent regional book by the lithographer who gave us the *Story of the Pennsylvania Dutch*. The colorful history of the Great Plains is told in full-page lithographs of buffalo and Indians, pioneers in covered wagons, the transcontinental railroad, the growth of the dust bowl, and the plains today. The accompanying text is an integral part of the book. For children eight to twelve.

THE 'ROUND AND 'ROUND HORSE. By Jeremy Gury. Illustrated by Reginald Marsh. New York: Henry Holt and Company, 1943. Unpaged. \$1.50.

Sandy loved horses but on his grandfather's farm there were only tractors. Sandy dreamed of owning a horse and spent his time high in a horse chestnut tree, pretending he was riding. One day, in a terrific storm, the tree was felled by the wind. From the wood of the fallen tree grandfather carved a horse big enough to ride on. Sandy named him Hurricane.

One day when Sandy was on Hurricane's back the horse actually rode away with him! They had amazing adventures in New York City before Hurricane wound up as a merry-go-round horse at Coney Island.

Text and pictures are fantastic and dashing, befitting a merry-go-round horse. This book is something special for five- to eight-year-olds.

THE PULL-OUT PICTURE BOOK. By Edward Ernest. Illustrations by Pauline Jackson. New York: Random House, 1943. Unpaged. \$1.

Here's a book that's full of fun with folded picture pages that pull out to a width of twenty-five inches. There are five of these big colored illustrations showing a farm, city, zoo, beach, and circus. The simple story of Peter's visits to these fascinating places stimulates child readers to explore with him (in the pictures) the wonders to be seen. For children three to six.

SMALL RAIN. Verses from the King James Version of the Bible. Chosen by Jessie Orton Jones. Illustrated by Elizabeth Orton Jones. New York: Viking Press, 1943. Unpaged. \$2.

"The Lord is my shepherd: I shall not want" is the text on one page and opposite is a full-page picture of children playing happily in green pastures beside still waters. The book abounds with the pure joys of children's full living. It is designed to give the small child a sense of security in his spiritual heritage. For children five to eight.

THE TRAVELS OF CHING. Written and illustrated by Robert Bright. New York: William R. Scott, 1943. Unpaged. \$1.25.

A little book written with a light touch. Full of suspense. The reader follows the Chinese doll in its travels all the way from China to America and back before the ill-fated doll ever finds someone who wants it. This is a book for children five to seven.

Bulletins AND PAMPHLETS...

SOCIAL STUDIES FOR THE ELEMENTARY GRADES. *By the Division of Elementary Education, Minneapolis Public Schools. Minneapolis, Minnesota: Board of Education, 1943. No price given.*

Social Studies for the Elementary Grades makes an unusually substantial contribution to the curriculum in the social studies in the elementary schools. It consists of five volumes—a guide to teaching the social studies in the elementary schools, and social studies source units for kindergarten and grades 1, 2, 3; for grade 4; for grade 5; and for grade 6.

The preparation of these volumes was begun in 1938 and has been developed through faculty committees experimenting and recording the results of their experimentation in the teaching of the social studies. In 1942-43 the material was developed in its present form through the cooperation of a production and editorial committee, an advisory committee, six special problem committees, and a general curriculum committee. Obviously it is work that has proceeded from the ground up and through democratic processes.

The material follows the problem-area approach to curriculum construction. The problem areas selected are: (1) making a living, including production of goods and services, transportation, communication, conservation of materials, (2) contributing to home living, (3) participating in organized group living in a democratic society, (4) conserving life and health, (5) expressing aesthetic and spiritual impulses, (6) engaging in recreational activities, (7) engaging in educational activities. In the guide for teachers, in a series of seven charts arranged in parallel columns, each of these problem areas is broken down into problems suitable for each grade from kindergarten through grade 6.

The content follows the generally accepted movement from the here and now to the far away and more remote. The kindergarten content deals with the home and school communities; grade 1, with the neighborhood commu-

nity; grade 2, with the larger community of the district or section of the city which serves the neighborhood; grade 3, with how Minneapolis has developed; grade 4, with type physical environments of the world; grade 5, with the United States and its possessions and how the United States has developed; grade 6, with world-wide communities. Thus, in the third grade the historic beginning is made; from then on the present and the past interplay.

The four volumes of source units are a veritable treasure house of suggested procedures and materials. The source materials are particularly rich and definitely given. In fact, the material is almost encyclopedic in its range and variety. No teacher possessing these volumes need ever be at a loss as to where to turn for material.

The following questions were raised in the reader's mind in an attempt to see what the next steps might be in carrying further the good work already done:

1. Is there, perhaps, too much emphasis on adjustment to the environment and not enough on its effective use for increasing numbers of people?
2. Is geography, the basic relations of man and earth, sufficiently emphasized?
3. How can such thoroughly worked out units be kept from becoming patterns to follow rather than stimuli to the use of the teachers' own resourcefulness?
4. How positive is the social philosophy behind this course of study?

These questions, of course, raise for consideration the many controversial problems of curriculum construction. They are suggested here because there is always danger that when so thorough a piece of work has been done we may forget that the true curriculum is forever in the making and is dependent for its worth on the continuous study of the child and the environment by the classroom teacher.—*Agnes Snyder, Mills School and Bank Street Cooperative School for Student Teachers, New York City.*

WARTIME SOCIAL STUDIES IN THE ELEMENTARY SCHOOL. By W. Linwood Chase. Washington, D. C.: National Council for the Social Studies, 1943. Pp. 53. \$1.

A timely contribution to the social studies has been made in *Wartime Social Studies in the Elementary School*. The study was made under the auspices of the National Council for the Social Studies and follows the report of its commission on wartime policy, *The Social Studies Mobilized for Victory*.

The work is divided into four parts. The first deals with the war, summarizing the story of the war and indicating the type of responsibilities young people can assume if they participate in working for the kind of world we want to live in. The second part deals with democratic living and attempts to interpret democracy's part in the world at large and as it might

exist in schools. The third part leaves the United States and deals with the type of relations we might have toward other people. The fourth gives a world-wide setting of modern life and emphasizes the new geography which has resulted from "air conditioning."

The material is particularly strong in the content made available for teachers and for its suggestion of activities that might be carried out by boys and girls. It gives typical ways in which the material may be used and yet does not do this in such detail as to stultify the resourcefulness of the teacher using it. Another strength is its use of and reference to source material. One gets no feeling that at any time are there unnecessary references, but that the selection has been made with great care. The present contribution may be regarded as outstanding in the field of the social studies.—*Agnes Snyder.*

TOWARD WORLD CITIZENSHIP

(Continued from page 402)

classrooms where teachers are sincerely interested in providing many wholesome group experiences for children.

We do not need special books or materials to help children become world minded. We do not have to wait until our group is a certain size or until our classrooms have movable furniture. We simply need teachers who are sick of war and willing to work for peace—teachers with courage to work hard day after day, year in and year out, in the school and in the com-

munity to help children become disciplined, poised, cooperative individuals who are deeply sensitive to their responsibilities as citizens and creatively intelligent in the contribution they can make to a world society.

The children in our schools today will travel over the whole world. If they go in peace it will be because they know how to lend a hand to a neighbor without being condescending. They will reach out, not down.

BOOKS FOR TEACHERS

(Continued from page 425)

her efforts to be alert to the broadest social implication of interpersonal relations. At the conclusion of a detailed and well-constructed discussion of a character trait, there will appear a facile reference to a similar trait in Hitler or Mussolini which gives the impression of being an afterthought. There is a similar tendency after establishing a point to add a reference to its relationship to "democratic living." This phrase loses its value and tends to become a cliché, because the author does not explain the relationship between democratic living on the one hand and personality structure and interpersonal relationships on the other.

The author brings out clearly the basic human needs which are the cornerstones of healthy personality development. The importance of at least one good and satisfying relationship between the child and an adult is discussed at length. The necessity for the infant and child to feel loved and wanted is emphasized and the need for recognition of the youngster's accomplishments is given careful consideration. These points are developed carefully and make the book valuable for the lay reader who may have no technical background but is interested in the subject.—*Stella Chess, M.D., New York City.*

News HERE AND THERE...

New A.C.E. Officers

Elected by delegates to the Association for Childhood Education 1944 Annual Meeting held in Washington, D. C., in April were two

new members of the international executive board. They will hold office for a period of two years.

Elizabeth Neterer, public schools, Seattle, Washington, becomes vice-president representing primary. She is also a life member of the Association. During the year 1939-40 Miss Neterer worked at A.C.E.



ELIZABETH NETERER

Headquarters in Washington as the first A.C.E. fellow. For the past two years she has been serving as chairman of the Committee on Intercultural Relations which was responsible for most of the material in the April issue of CHILDHOOD EDUCATION.

Hattie S. Parrott, State Department of Education, Raleigh, North Carolina, is secretary-treasurer. Miss Parrott is a life member of the Association. She has served for a number of years on various A.C.E. committees and has assisted with the programs of national meetings.

Remaining on the executive board for a second year are the president, Jean Betzner, Teach-



HATTIE S. PARROTT

ers College, Columbia University, New York City; the vice-president representing kindergarten, Jennie Campbell, State Department of Education, Salt Lake City, Utah, and the vice-president representing nursery school, Ruth F. Steidinger, Texas College for Women, Denton, Texas.

New A.C.E. Branches

Wayne University Association for Childhood Education, Detroit, Michigan

Hunter College Association for Childhood Education, New York, N. Y.

Burlington Association for Childhood Education, North Carolina

Canton Association for Childhood Education, Ohio
Robertson County Association for Childhood Education, Tennessee

Reinstated: Brookline Kindergarten League, New York
Lane County Association for Childhood Education, Oregon

Camilla Cobb Association for Childhood Education, Utah

Mary Adair

Mary Adair, a life member of the Association for Childhood Education, died in Toronto, Canada, on January 29, at the age of eighty-nine.

In the earlier days of the kindergarten in this country Miss Adair studied its philosophy in Toronto and Baltimore under the leadership of Caroline M. C. Hart. In 1898 she came to Philadelphia and was appointed director of the kindergarten department in the Philadelphia Normal School, which position she held until 1926. During these years she worked in close cooperation with Anna W. Williams, director of public school kindergartens in Philadelphia, to further the establishment of kindergartens. She gave tirelessly of her time and energy in lecturing on the philosophy of the kindergarten to women's clubs, parent-teacher associations and various professional groups.

Miss Adair also gave courses in children's literature at Temple University and at the Illman Training School for Kindergarten Teachers, now known as the Illman-Carter Unit for Kindergarten and Primary Teachers of the University of Pennsylvania. These courses were sources of real delight to her students because Miss Adair was a master storyteller. Her book entitled *Short Stories Studies* appeared in 1929.

Miss Adair's influence was keenly felt by all who came into contact with her. Her students will remember gratefully her wonderful sense of humor, her sturdy convictions which she was always ready to defend with courage, and above all her fine inspirational leadership.

ADELAIDE T. ILLMAN

Roll of Honor

Added to the Roll of Honor at A.C.E. Headquarters is the name of Frances Jenkins, who died at Cincinnati, Ohio, in December 1942. Hers is the seventy-third name to be so honored.

Individuals and groups are invited to submit names of those who have worked outstandingly in the field of early childhood education to the chairman of the Roll of Honor Committee, Catharine R. Watkins, 3060 Sixteenth Street, N. W., Washington, D. C. Each request should be accompanied by a brief sketch of the person's career and a gift of one hundred dollars or more to the Memorial Endowment Fund. The income from this fund is used in various ways to further the work of the kindergarten.

Gifts to Historical Collection

The Association for Childhood Education has been unusually fortunate in receiving during the month of March some outstanding gifts for its historical collection. Frances Berry has contributed two books, *The School and the Child* by John Dewey and *The Kindergarten in a Nutshell* by Nora Smith. Mabel MacKinney Smith has sent a pamphlet, published in 1906 by Eleanor Heerwart, which reproduces in the original script a letter by Friedrich Froebel written in 1847. A collection of pictures, books and other materials, which has not yet been catalogued, was received from the estate of Fanniebelle Curtis.

The Association values these gifts and is proud to add them to its materials on the history of the education of young children.

A.C.E. Summer Workshops

For the third summer the Oklahoma A.C.E. will hold a childhood education workshop at the University of Oklahoma, Norman, in June. The first of these, held in 1942, was so successful that many requests were received for a repetition. Last year the international A.C.E. held no annual meeting but sponsored regional conferences, asking the Oklahoma workshop to represent the A.C.E. in the Southwest Region. Since the international Association is sponsoring no regional meetings this summer the Oklahoma A.C.E. is proceeding with plans for its usual session of several weeks. One out of town member of the faculty will be Helen B. Sullivan of Boston University. For information regarding the workshop write to Rhea Frey, president

of the Oklahoma A.C.E., 2621 N. W. 32nd Street, Oklahoma City.

Some of the A.C.E. members living in and near Wichita, Kansas, have attended the Oklahoma workshops and found them so stimulating that this year they plan to hold one of their own. The sessions, in the field of elementary education, will be held at the Municipal University of Wichita, June 5-16, and will be sponsored jointly by the University and the Wichita A.C.E. Among members of the faculty will be Ethel Kawin of the Glencoe, Illinois, public schools; E. T. McSwain of Northwestern University, Evanston, Illinois, and Mary McClenaghan of the Tulsa, Oklahoma, public schools. Information may be obtained from the Director of the Summer Session, Municipal University of Wichita.

Wheelock College Accredited

Wheelock College, Boston, Massachusetts, has been admitted to membership in the American Association of Teachers Colleges and approved for their accredited list. Founded as Wheelock School fifty-five years ago by Lucy Wheelock, president emeritus, the institution in 1941 changed its course for the preparation of teachers of nursery schools, kindergartens and primary grades from a requirement of three years to four. At the same time it was given degree-granting privileges by the State Department of Education and Legislature of the Commonwealth of Massachusetts. The last three-year class and the first degree candidates were graduated in 1943. Winifred E. Bain has been president of Wheelock College since 1941.

Commission on Children in Wartime

Members of the Children's Bureau Commission on Children in Wartime met in Washington, D. C., on March 17-18. Subjects for discussion were:

1. The degree to which the objectives of the Commission set up in 1942 have been realized in the nation.
2. Next steps in planning for children and youth as seen by youth. (This discussion was conducted by older boys and girls representing all sections of the country.)
3. Consideration of the objectives of the Commission.
4. Organizing social forces for promoting the objectives.
 - a. Organizing state and community planning.
 - b. Cooperation of groups and organizations representative of labor, industry, churches, civic and cultural organizations and professional associations.

A statement on "goals for children and youth as we move from war to peace," containing

(Continued on page 432)

AS THE CHILD GROWS

BY HELEN B. PRYOR

Every day teachers face a room full of children of approximately the same age, but no two of which are alike. Parents and teachers equally are confronted with problems arising from these wide differences in children. What are the underlying causes? What shall we do about the differences?

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- Interpretative Rhythms, Book II \$1.00
- Marches, Skips, Gallop, Hop, Aeroplane, Rabbit, Jumping Jack, Train, Doll, Indian Dance, Child and Bee, Story of Flowers, Three Bears
- Interpretative Rhythms, Book III \$1.00
- Skips, Marches, Hops, Bicycle, Accented March, Stretching Heel and Tiptoe, Rowing, Bunny Dance.
- Songs and Rhythms \$0.75
- 19 Original Songs—some by children—Marches, Dance, Run, Snow Man, Story of Butterfly
- Band Rhythms (25 simple selections) \$0.50

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NEWS NOTES

(Continued from page 430)

many practical suggestions for work, was adopted by the Commission. This appeared in the April issue of *The Child*, periodical publication of the Children's Bureau, U. S. Department of Labor, Washington, D. C. Copies may be secured from the Bureau.

Office of Education Conference

On March 3 and 4 a conference was held in Washington for the consideration of this major problem: How can the states adjust their educational organizations so as to enable them to operate certain federally financed programs most effectively and thus retain in the states the responsibility for administering education? Representatives of thirty national organizations, both educational and lay groups, attended this conference called by the U. S. Office of Education, Federal Security Agency.

The Association for Childhood Education was represented at the conference by Helen

Bertermann, secretary-treasurer, and Mary E. Leeper, executive secretary. The chief state school officer of each state is being requested to call a similar conference in his state with like representation for the purpose of considering and implementing the recommendations of the national conference.

Organization Renamed

As the result of a referendum by mail, the Progressive Education Association announces that it has become the American Education Fellowship. It is also announced that the board of directors will soon choose a new name for the magazine, *Progressive Education*. The organization's second periodical publication, *Frontiers of Democracy*, was discontinued with the December 1943 issue, which was released late in February. The recently elected president of the American Education Fellowship is Frank E. Baker of State Teachers College, Milwaukee, Wisconsin.

The 1944 A.C.E. Annual Meeting

The September issue of *CHILDHOOD EDUCATION* will carry an over-all report of the 1944 work conference of the Association for Childhood Education, held in Washington, D. C., April 14 to 17. A more detailed report will be made available through the next issue of the *Branch Exchange*.

Two hundred persons from thirty-two states, the District of Columbia, China, Hawaii and Norway registered for the conference. Working on the theme, "Children in Our Communities," participants prepared specific materials to use in interpreting to citizens children's needs and the school's program. On the last morning of the conference they experimented with these materials, using them in visits to representatives of national organizations and federal agencies. A final summary and evaluation resulted in materials that could be carried back to help plan work in local communities.

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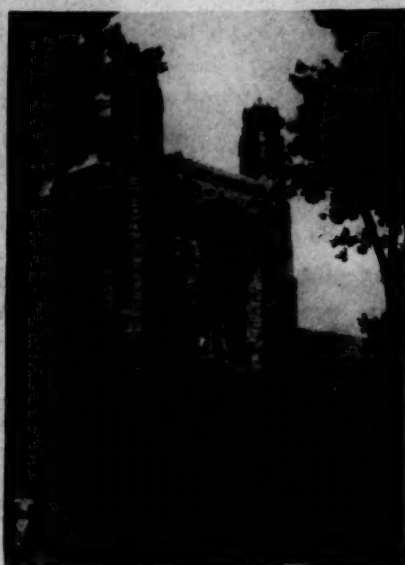
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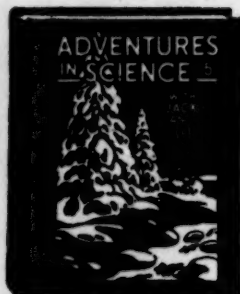
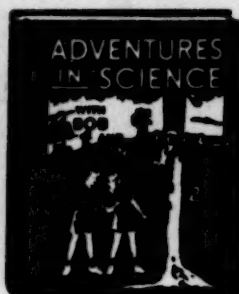
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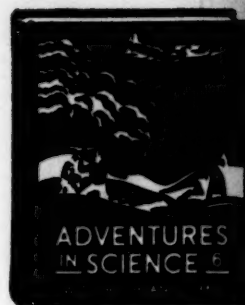


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